Evangelical Christendom.

DECEMBER, 1876.

THE MONTH.

UNCERTAINTY and apprehension, like a thick and gloomy mist, still hover round the issues of the Eastern Question. Undoubtedly, the two months' armistice has been a boon. Not only have the horrors of war and bloodshed been thereby suspended, but hope has once more revived that the vexed and tortuous problem may, after all, be solved by the efforts of diplomacy. The hope, however, has not shone so brightly or so steadily as to overcome or dissipate the fear. All eyes and all anticipations are, of course, directed to the Conference; yet many circumstances combine to moderate the expectations which might otherwise fairly be formed and cherished from the meeting of so potent an assembly. The immense warlike preparations of Russia, the doubtful and wavering attitude of Austria, the uncertainty still prevalent respecting the ultimate policy which in certain contingencies our own Government may have decided to pursue—all tend to depress the public mind, and to diminish in the public estimation the probabilities of a pacific and satisfactory result. It would be wrong, however, to entertain dark forebodings just when another opportunity is afforded for averting what we fear; and Christians everywhere will pray that He who has the hearts of all men in His keeping will so dispose those of the princes and statesmen who at this critical juncture have the destinies of Europe in their hands, that their counsels and decisions may be those not of self-seeking and aggrandizement, but of true wisdom, justice, and humanity.

To the propositions of Russia, so far as they are known, but slight exception can as yet be taken. They involve, in the Christian provinces of Turkey, the indispensable "autonomy" in the most practical acceptation of the term. Taken separately, and if not pushed to an undue and impracticable extreme, there is little or nothing in them to which the other Powers (Turkey excepted) are likely to object. Taken in their aggregate, they doubtless constitute a serious inroad on the authority of the Porte, even although they may not directly infringe either its independence or integrity. But the great questions for the potentates of Europe to consider are whether any solution of the present difficulty can be right or satisfactory which is not likely to endure; and next, whether any solution can be permanent which does not provide effectually against the continuation of that wretched system of oppression and misrule of which the Bulgarian atrocities are but the crowning and culminating point. No resolutions to uphold the integrity and independence of Turkey irrespective of considerations such as these will either satisfy the public mind of Europe, or, in the discussions of the forthcoming Conference, be of the slightest practical avail. The policy which alone deserves the name of pacific, which alone can make peace durable, and which, in the present instance, is also the most likely to avert war, is that which insists that all, if any, of the articles of the Treaty of Paris are equally binding; and that if that Treaty is to be interpreted as compelling its signataries to uphold the territorial integrity of Turkey, it can only be on the condition that the obligations which the Treaty imposes upon Turkey herself are faithfully and rigidly fulfilled. That this has not been the case is notorious to all

the world; and statesmen who should commit the error of insisting on Turkish independence apart from such provisions for the future government of her insurgent provinces as shall insure their immunity from the wrongs and persecutions of the past, would not only miss a grand opportunity for redressing evil, not only be guilty of a gross injustice, but in all probability embroil Europe in a disastrous and desolating war. If Russia has ambitious and ulterior designs, these can best be defeated by co-operating with her in so far as her demands are founded upon equity and right. If, however, we shrink from that, Turkey may perchance be emboldened to resist them, and such resistance would give Russia the opportunity which those who denounce her are so persistently affirming that she seeks. The appointment of Lord Salisbury as Her Majesty's Special Envoy to the Conference is regarded as, in some sort, a concession to the feeling of the nation, which, as it assuredly is not prepared to go to war for the maintenance of Turkey as a European Power, is not willing to be represented as preferring the integrity of Turkey to the well-being and just government of her Christian provinces, if to such an issue the question should at last be brought. That, however, save by some strange chance or perverseness of diplomacy, is not likely. Some such arrangement for the internal government of Bosnia, Bulgaria, and the Herzegovina, as Russia is now understood to propose, will also be the best security that Europe can by any possibility provide for the integrity and independence of the Porte. No unseemly suspicion or unwise jealousy should blind us to this fact, or induce our Government to follow such a policy as shall tempt the Czar (to use his own language to his nobles) to act independently of the other European Powers, and thus be placed in a position to dispose of the Eastern Question for himself. Insidious designs, should such be entertained by any Power, we may not be able to prevent, but a just, frank, and straightforward policy is the most likely to prevent or turn aside their execution.

The condition of Servia might just now serve as an illustration of the declaration that "they who take the sword shall perish by the sword." Its people, in the conflict which they sought with Turkey, have been worsted in the field. They took up arms, not indeed without palliation, but without necessity, and without any proper counting of the cost. They are now paying the penalty, which has fallen heavily alike on people and on prince. No other result could have been looked for, on the assumption that they did not involve Russia in the war. To overpowering numbers and overwhelming odds even the bravest must succumb, and the mass of the Servian army were without any previous experience of actual warfare. Considering the odds against them, even with the aid of their Russian allies, they have done well to keep the Sultan's troops at arm's length, and to preserve their principality from being overrun and desolated by the foe. But their condition is scarcely better than if such had been the case. There is not sufficient accommodation for the sick and wounded, who, together with the fugitives, are daily returning from the front; and distress, depression, and dissatisfaction seem in all quarters to prevail.

In the negotiations of the forthcoming Conference it is of great moment that the serious consideration of the Powers should be directed to the importance of providing adequate and special guarantees against the persecution by the Porte or its more fanatical officials of such of its Turkish subjects as may renounce the faith of Islam for that of Christianity. We well remember that, last year, several aggravated cases of such persecution were reported, and that on inquiry the fact was substantiated that these cruel wrongs were inflicted upon subjects of the Sultan for no other

reason than the change n their religion. Notwithstanding this, however, Sir Henry Elliot reported to Lord Derby that the Porte had in the main kept its engagements on the subject of religious freedom, and that nothing in the nature of a persecution of Christians was really going on. On this statement, as the Secretary of the Evangelical Alliance well observes, in a letter which has been inserted in several of the religious journals, recent events have supplied their own commentary. At the present crisis it is doubly important that this matter should be taken up; and, as Mr. Davis urges, that it should be pressed upon the attention of the Conference that those whose task it is to effect satisfactory changes in the internal government of Turkey should understand that their work will fall far short of what is needful, unless the protection of the authorities be secured on behalf of such persons as, having been brought into contact with Christian teaching and Christian missionaries, may in time to come renounce the doctrines of the Mohammedan in favour of the Christian faith. In no other way can the imperial law of Turkey be carried out that no subject of the Sultan "shall be hindered in the exercise of the religion that he professes, or in any way molested upon that account."

The Roman Pontiff has been called on to sustain the loss (from his own point of view) of his most attached Minister and his firmest and most constant friend. By the death of Cardinal Antonelli, the policy so long prevalent in the political councils of the Vatican has received a serious, if not a final and a fatal blow. The unyielding attitude assumed and maintained by the present Pope during all those reverses which at length culminated in the fall of his temporal power, was in large measure due to the late Cardinal, who was, on all occasions and in all his intercourse with the sovereigns and diplomatists of Europe, the unflinching advocate and exponent of his master's *non possumus* theory—the vindicator of his most extreme pretensions to absolute and universal sovereignty. The late confidential adviser of Pio Nono may be fairly classed with those wary and astute politicians of former times who from beneath the hat of a cardinal administered the temporal affairs of powerful states, and moulded kingdoms to their will. Of that long line of ecclesiastical statesmen Antonelli must be regarded as the last. If his career was less brilliant, if he was not so successful as many of his predecessors, the fact must be ascribed, not to his inferior ability, but to the irresistible force of circumstances—the age and period in which his lot was cast. His mission was to uphold the dignity of a tottering and falling throne—to contend for the supremacy of a potentate who claimed to be God's Vicegerent upon earth, and who, if kings reigned by divine right, conceived himself, by the same right, to reign over them all with supreme and absolute authority. That mission Antonelli most certainly fulfilled. To the inexorable logic of facts he was, of course, compelled to bow; but to no other logic would he yield. With all this inflexibility, however, he was a courtly and courteous diplomatist—a man of the world, in fact, who made himself agreeable even to the most strenuous opponents of his system. It should be noted, too, that it was of the Papal system rather than of the Papal theology that he was the Minister and advocate. He was no ascetic; his aims were mundane rather than religious; and he is said to have privately opposed alike the promulgation of the Syllabus and the Encyclical, and to have been indifferent, if not hostile, to the ecclesiastical policy to which the Vatican Council of 1870 was due. His rise in life was remarkable. If not of humble, he was certainly not of noble or exalted birth. As a pupil in the Roman Seminary, his talents first attracted the notice of Gregory XVI., who in due time made him his Finance Minister. Having obtained the Cardinal's hat in 1847, he became, in 1848, the President of a

Liberal Ministry, under Pio Nono, who commenced his reign with a reforming policy. That, however, did not long continue, and before another year, under the dread of the convulsions which were then agitating Europe, Pius IX. and his Minister alike became the apostles of reaction. When the Republic was established, Antonelli shared the exile of the Pope at Gaeta, whence they both returned to Rome in triumph in 1850, with the army under General Oudinôt, by which the Republic in that city had been overthrown. As Secretary of State, Antonelli was, under the Pope, the head of the Temporal Government till the day of its downfall; whilst as President of the Council he controlled the administration of the law. Since the Italian Government took possession of their capital, Antonelli is said never to have left the precincts of the Vatican. His decease was sudden, and was caused by an acute attack of gout, a malady to which, in milder form, he had for some considerable time been subject.

The progress of unbelief and infidelity in the present age seems almost to keep pace with that of superstition, each acting and reacting on the other. There is, of course, amongst all earnest Christian men a desire to grapple efficiently with this evil, especially under the new forms and phases in which it now appears among[illegible]. To this subject the Bishop of Gloucester and Bristol has devoted a considerable portion of his recent charge; addressing himself especially to the fact of the greater earnestness of sceptics in the present day, and the seriousness of their tone when dealing with those questions which are of the deepest and most solemn interest to men, as men, in every country and age. Unbelief, he affirmed, claimed to deal with every subject, to answer every question that unaided humanity might solve, and to pronounce all other questions incapable of any possible solution. Hence an infidelity of mere negations was arising in our midst, gradually permeating our literature, influencing our modes of thought, exerting a detrimental social influence, and eating out, as it were, the very heart of Christian faith and life. Doubtless there is much of truth in this view, yet the prospect is not one of unmitigated gloom. The greater earnestness of unbelief, the fact that the vast importance of the subjects with which religion has to do is now by infidels themselves so universally allowed, makes it, in some important respects, more easy to deal both with their writings and themselves. It is something gained to the cause and on behalf of the claims of Christianity, when those who oppose both, do so, not by treating them with ridicule and scorn, as matters unworthy of inquiry or thought, but with the gravity which becomes questions in which the issues involved are so stupendous.

Great interest has attached to the Annual Conference of the Church Association, which has recently been held at Bristol. The gathering was largely and most influentially attended, and the topics discussed were of the most important character—all being more or less connected with the progress of Ritualism in the Church, and the steps already taken, or desirable to be so, for its counteraction. The President (Mr. T. R. Andrews) noted that the Association sought, above all things, to promote the spiritual service of God, and to restore or preserve in the Church that simple mode of worship which it had inherited from the Reformation. In accordance with this view, the first paper, read by Bishop Anderson, was devoted to the question whether the spiritual worship to which Protestants of the Church of England had so long been accustomed was not worth contending for—whether the attempt to overlay and supplant it by Ritualistic novelties ought not to be earnestly resisted. The subject of the extent of the Romanizing movement, and the need of more earnest action on the part of the laity to suppress it, was introduced by Mr. James

Bateman, who handled the theme with ability, and insisted on the duty of Protestants in respect to it with great raciness and force. The spirit in which the controversy should be carried on, and the best means of utilizing the action of branch associations, also engaged the attention of the Conference. In the debate on mission services, the disadvantages and dangers of Evangelicals acting in concert with Ritualists were clearly and ably enforced. But perhaps the topic of greatest interest was that treated by the Rev. Joseph Bardsley, who dwelt upon the importance of the issues at stake in the legal proceedings instituted by the Church Association, in relation to which the President had stated that that body had at first hoped to accomplish its object by the force of public opinion simply, but soon found that to check extreme practices it was needful to resort to law. The President also observed that the Public Worship Regulation Act had been of great utility; that the first decisions were, of course, the most important; and that all parties were anxiously awaiting the result of the appeals. The proceedings throughout were marked by great earnestness and unanimity. One of the Ritualistic clergy—the Rev. T. P. Dale, of St. Vedast's, Foster Lane—having refused to obey the monition of the Arches Court, enjoining him to discontinue his illegal practices, has been inhibited from conducting divine service, and both he and his curate have now ceased to officiate at the church in question.

As was anticipated, the directors of the Church Missionary Society have decided firmly to uphold the attitude and conduct of their missionaries in the island of Ceylon, in resisting the arrogant pretensions of the Bishop of Colombo to supreme authority over both their missions and themselves. They have passed a series of resolutions by which they fully justify the course pursued by their agents, both clerical and lay, and affirm that the claims put forth by Bishop Coplestone are utterly without foundation, whether in reason or in law. The language of these resolutions is courteous, but the ground they take they occupy with confidence, and their position is perfectly impregnable. They contend that the bishop has no right to withdraw the licences of clergymen for purposes simply of intimidation, or without strictly legal cause. They contend that by the laws and usages of the Church only must a bishop's authority over clergymen, lay agents, and congregations be determined, and not by his own personal ideas of its nature and its scope. They affirm emphatically that a bishop has no right to assume to himself the management of any mission of the Society, or of any branch of one; or to transfer that management, without the Society's consent, to any other hands than those to which the Committee of the Society have themselves entrusted it. These assertions will at once commend themselves to the good sense, and command the unanimous approval, of all earnest and reflective Christian men. No religious society whatever could be carried on on any other principle than this; and to maintain that it can or ought, is to insult the common sense of the community. We shall await with intense interest the final issue of this conflict.

It appears from a communication by the Rev. Horace Waller, that the slave-trade on the Eastern Coast of Africa, to the extinction of which the efforts of Her Majesty's Government and of the Sultan of Zanzibar have been so long and earnestly directed, has of late, through the energetic efforts of our Consul-General at Zanzibar and the means employed at his suggestion, sustained a serious collapse, and gives fair promise of coming to a speedy end. All who have the true interests of Africa at heart, all who sympathize with the various enterprises of late years set on foot for her internal civilization and improvement, will rejoice at this intelligence.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, November 20, 1876.

PASTORAL CONFERENCE AT ROUEN.

Another Conference of Pastors of the Reformed Church was organized lately at Rouen, and met in the old Gothic edifice which the city long ago gave over to Protestant worship. About sixty members of the Right Centre and Left Centre—as are called the most moderate and the most likely to coalesce of the two parties, Orthodox and Rationalist—met to seek what practical means might be adopted to prevent a schism, "while maintaining the reverence due to the general faith of the Church as declared by the last Synod of Paris." The Left Centre, after having declared its sympathy with the new attempt at union, intimated its intention to take no part in either deliberations or vote. Thirty-seven members of the Right Centre voted the following declaration (seven voted against it and a few abstained): "The Conference, professing its reverence for the glorious traditions of our fathers, is of opinion that the Reformed Church of France should continue throughout time faithful to her past history. It therefore calls all the friends of peace to this common ground—viz., the oneness of the Protestant people in its attachment to its faith and historical institutions. It rejects a schism which would interrupt tradition. It holds to the synods, because they are the representatives and organs of this unity. They alone can prevent the crumbling away of the Protestant family, and give it the conscious permanence of its unity. The Conference has come to the conclusion that, to put an end to present disorder, an early convocation of the Synod should take place; and in order to do this, the homogeneity of the electoral body should be restored in the Church. It would, therefore, respectfully press the consistories and presbyterial councils who have not yet acquiesced in the religious conditions of the electorate to accept them, while it leaves to the wisdom of each consistory to fix the mode of application; no Protestant conscience will see a difficulty in this (!). Thus will be secured both the synodical organization and the self-government of the Church—principles to which the Conference remains invariably attached. Considering, also, that the general faith of the Church is set forth in its formularies and authentic documents, such as our liturgies and the Declaration of Faith in 1872, and that to the ecclesiastical body belongs the right and the duty of seeing that they are respected, the Conference expresses the wish that the next Synod should authorize every formula now in use, and any other that may be found not in contradiction to that faith; and that it withdraw the request made to the Council of State to accept the synodical decision that 'every candidate for holy orders shall declare at the time of his ordination that he adheres to the faith of the Church.' Also that it preserve in all their integrity the right and authority to decide according to law upon the conflicts to which the preaching of any pastor may give rise, and to repress all attacks that may be made upon its faith."

POSITION OF THE REFORMED CHURCH.

The Reformed Church has now before it the Rationalist conclusions of Nimes, the Orthodox conclusions of Le Vigan, and the Right Centre conclusions of Rouen, which latter seem to be made up, to save appearances, with a show of *uniformity!* Confusion reigns (says a journal), and were the Rouen conclusions adopted by the Church, it would commence a period which might be styled the reign of equivocation! The Left Centre members declared that they hoped to bring a number of Churches to accept the decision, especially if their efforts were encouraged by seeing a large number of Orthodox adhesions! This vexed question seems for every step forward to take two backward. The tide is turning in favour of keeping up appearances. One is confounded to see the progress of what a journal calls *schismatophobia*, or horror of separation, and the persevering attempts to base union upon confusion; sacrificing sincerity, liberty, and truth to that utilitarianism which the Lord abhors—"daubing the walls with untempered mortar;" Nehemiah and Tobiah shaking hands over the whitewashed building!

WOMAN WORSHIP.

While official Protestantism is thus spending its strength in vain struggles for and against an inward foe, Romanism is spending its time in multiplying superstitions, such as *sacred waters*, which, among other marvels,

secure to students who dip their pens in them success in their literary examinations; *sacred hearts*, burning, bleeding, radiating, flying—the starting-point of a maudlin devotion, weakening to the nerves and deadening to the soul. One of the associations is divided into groups of thirty-three young women, in honour of the thirty-three years our Saviour spent upon earth! Every month the part each one is to play is balloted for. The first is called the *Privileged* one; the second, the *Lover*; the third, the *Spouse*; then come the *Beloved*, the *Confidant*, the *Aspirer*, the *Captive*, the *Victim*, etc. *Indulgences* have outdone Tetzel long ago! "Sweet heart of Mary, be my salvation!" is a prayer that brings 300 years' exemption from purgatory; "My Jesus, mercy!" only brings 100; and "Jesus-Mary!" said once, only twenty-five; but if repeated fifty-five times, sixty years! Prayers are not always necessary to gain an indulgence; to successfully persuade another to repeat the rosary, gains 150 days. To call the Carmelites "Brethren of the very glorious Mother of God, Virgin Mary of Carmel," is to gain thirteen years of exemption from purgatorial fires! These things are printed and thus sent as prospectuses, and find their way about like winged seeds; taking hold of ignorant minds, and flourishing among foolish, frivolous women, poor conscience-stricken creatures, and uneducated peasants. The clergy promote them in general, and so increase infidelity among all who are not their dupes.

On the 11th of November the remains of the late

DUCHESS OF ORLEANS

were placed definitively in the vault destined for them near the mortuary chapel built by Louis Philippe at Dreux. Pastor Goguel, late of Paris, performed the service.

On the occasion of the inauguration of the statue of Marshal Niel, at Muret,

GENERAL DE CHABAUD-LATOUR,

who presided, after telling of the life and death of his late friend and comrade, wound up his speech by the following remarkable words: "O my country! may all thy sons learn a great lesson! Forgetting their wretched divisions, may they be animated by one sole passion—love! the love of France, true devotedness to her prosperity, to the regular development of her destinies, and to her greatness among the nations! May they at length listen to the divine voice of Him who cries across the nineteen centuries which separate us from that solemn day when He offered himself up, a Holy and Almighty Victim, to redeem from their errors, before the supreme righteousness of God, the children of men, 'Every house divided against itself must fall.'"

Many interesting facts may be gleaned from reports of

EVANGELISTIC EFFORT.

The end of October was marked by the meetings at Annonay, which lasted three days, and were attended with special blessing. Twenty-one pastors, four evangelists, and several elders, from various places and churches, met their brethren and sisters of the Ardèche, the Drôme, and the Haute-Loire. The meetings were animated, and rife with Christian love and most cordial hospitality; 1,800 people filled the church every evening at the evangelistic services. Pastor Th. Monod had also a special meeting for the little ones. In Lyons the first days of November were devoted, as usual, to Evangelical Alliance meetings, and were peculiarly solemn.

POSTSCRIPT.

Paris, Nov. 23, 1876.

Another Conference has been held at Lille, composed of thirty-six pastors and laymen. It adopted the resolutions prepared by Pastor Goulden after rejecting those of Pastor Lacheret and Pastor Monnier. This Conference adheres wholly to the conclusions of that of Rouen, modifying only that which relates to the formulas of ordination, thus: "That the approaching Synod shall authorize every formulary at present in use, and any other which it may find conformable to the faith of the Church." Twenty voted in favour of the resolution, six against, and five abstained from voting.

SPAIN.

THE PROTESTANT STRUGGLE.

Oran, Algeria, Nov. 9, 1876.

The 23rd of last month will be a date of sad memories in the annals of Spain, and the future historian of that land of surprises and anomalies will dwell upon it as marking a gloomy epoch in its retrograde and downward course, for on that day two State documents, in the form of circulars, issued from the Government offices of Madrid, destined to astonish the Christian world, and to alarm the best friends of the Spanish people. They show conclusively how completely the Cen-

tral Government has fallen under the blighting influences and tyrannical domination of the Popish priesthood—the universal adversaries of liberty, civil and religious. The month of October itself will cast dark shadows on that unhappy land—who knows for how long!—for it has seen the famous Isabella and her mother, whom the revolution of 1868 drove from the throne and sent into exile, return with their "camarillas" again to sway the destinies of a nation whom they have driven to the brink of despair and disintegration. And their return has been rendered memorable by the imprisonment of hundreds of Liberals of all classes, from generals downwards, filling the land with consternation and dismay. Canovas del Castillo, the Premier, has played into the hands of the "Modera los," the bane of Spain, and their priestly allies.

Those documents are, first, a circular to all governors and provincial authorities, defining the limits of religious tolerance, reducing it to the smallest dimensions, restricting it, in fact, solely to the right of meeting with closed doors inside places of worship, declared as such beforehand, without, however, any external indication of their use, or any sign whatever to guide the stranger in search of them. The other is a defence of the Sub-governor of Mahon, who made himself notorious by acts of disgraceful intolerance against the Protestants of that island, which exonerates him from all blame; and his conduct and proceedings are fully approved by Isabella's son!

On the 7th ult, I wrote: "I shall be greatly mistaken if the next move is not the introduction of a distinction between churches and schools, which will forbid both occupying the same building; for, while it is yet admitted that the interior of a place of worship is inviolable, schools may be subjected to be visited and inquired into. Hereby a few schools and places of worship may be suppressed by disevering them, or unnecessary and useless outlay inflicted." This anticipation has been but too speedily verified, for this is precisely what both documents do. The gravest charge against the Sub-governor of Mahon was, that he unlawfully penetrated into a church during worship and interrupted the service by ordering the discontinuance of singing the praises of God. But because the building was used also as a school, he is held to have entered the latter and not the church, and is only blamed for not having dissolved the meeting by force, and sent the worshippers to prison. In the more formal circular it is laid down that churches and schools must not be confounded together, but kept apart. Schools are declared to be under the entire control of the authorities, and subject to inspection; as also that no foreigners, but only duly qualified Spaniards, may teach in them.

And this is the reply which the Spanish Government gives to the remonstrances of Lord Derby! It is no longer a question of the fanaticism or over-zeal of subordinates at a distance, nor of the violent anathemas of a bigoted and rabid bishop: it is the Ministry itself which teaches local authorities how they may annoy, worry, and persecute the Christian labourers and their co-workers. And the lesson has not been lost on my old friend, La Herran, Mayor of San Fernando, who so long and obstinately obstructed the inauguration of the church which I was instrumental in building in that town. His disregard for orders emanating from the Ministry for the removal of all opposition to the opening of that church cost him his post in the end, thanks to the energetic and efficient interposition of our Ambassador; but the Spanish evangelist, an ex-priest, who succeeded me, had the weakness and imprudence of interceding on his behalf, and he was restored to the mayoralty. During the discussion of the celebrated 11th Article of the new Constitution, touching religious tolerance, Señor Castelar, in one of his inimitable, eloquent speeches, held up this man's famous epistles to the ridicule and castigation of the assembled Cortes; but now he is again at his old occupation, and so there are also the mother and grandmother—Queens of Spain—who were supposed to be the last of the Bourbons, again surrounded by the Clarets and Patrocinios of infamous memory, again working the ruin of Spain, and precipitating its downfall in the scale of civilized nations! It does seem as if the curse (Gen. xii. 3) which Spain incurred by the merciless cruelties and banishments inflicted upon the Jews is still weighing heavily on the land, and leading it to utter ruin, as it did with mightier and more populous kingdoms. Poor Spain! And yet, somehow, I feel a peculiar interest in the Spaniards, and would, by God's help, like several other Hebrew Christians, spend and be spent for their spiritual welfare.

A. BENOLIEL.

ITALY.

[From our own Correspondent.]

Florence, Nov. 18, 1876.

CARDINAL ANTONELLI AND HIS SUCCESSOR.

While the great Eastern Question, which may now truly be called "irrepressible," is engrossing the thought of the world, Italy has been occupied of late with her own home affairs. Cardinal Antonelli has passed away, and with him, as many hope, a policy of Papal obstruction. The bland and dexterous Minister of the Vatican, who has had the ear of the Pope during so many years, played a losing game in politics, and has left an immense fortune in money and artistic treasures. His successor, Cardinal Simeoni, the present young Nuncio at Madrid, takes the reins of power in hand at a very different period of history, just as the next occupant of St. Peter's Chair—when shortly, in the course of nature, the octogenarian Pope is removed—will find himself in greatly altered circumstances, even though he should be Padre Beckx, the General of the Jesuits, or our own Ultramontane Cardinal Manning. The waiting attitude of the Italian Government and people is evidently the winning policy of the future. The newspaper press has been full of anecdotes of Antonelli, but little sympathy or concern has been expressed. It has been far otherwise in connection with the premature death of the

DUCHESS OF AOSTA,

wife of the second and favourite son of our popular King. The heart of the nation has been touched, not only because of a young and precious life quenched in death, but by reason of the very tender and affectionate bearing of the Duke, and the knowledge that the royal couple were martyrs to Spanish pride and incapacity for self-government. Beyond all the official condolences, a real tribute of earnest grief has been shown by the common people, which must have been truly gratifying to the monarch of the land, who, like our own Queen, lives in the hearts of his subjects.

The echoes of the Russo-Turkish struggle have been still more enfeebled by the commotion of

A GENERAL ELECTION.

The country has been appealed to, and, awakening as from lethargy, has spoken in a remarkable manner. Lord Palmerston's triumph twenty years ago and Mr. Disraeli's majority of one hundred two years ago are as nothing to the present overthrow of the old Liberal party, which has ruled Italy for the last sixteen years under the various leaderships of Minghetti, Lanza, or Sella, and the instalment in power of the Depretis Ministry. The new party of progress, as it is called, will count above four hundred votes in the new Parliament against one hundred members of the old majority. In the din of conflict high words have been spoken, and thronging voters have registered singular decisions, but all in a thoroughly constitutional way, as at home. The streets of Florence and Rome have been covered with placards, some of the greatest men of the past have been ousted by their constituents, and the strange, unexpected, and overwhelming victory of the advanced Liberals is an accomplished fact, over which men are now variously meditating. I confess to a feeling of hopefulness; and if I may judge from the cheery visage of the King, whom I saw in Rome two days ago, all is well. My deep conviction is that we are now witnessing the uprising of a great, though young and inexperienced people. No one contests the eminent services of the great Liberal-Conservative party, from the days of Cavour onwards, which has made Italy, and safely landed her in Rome, her natural capital, a free, united, and respected country. And it seems to me that the present upheaval has resulted, not so much in the origination of a second organized party in the State capable of holding the reins of power, so desirable a thing in a free Parliament, as in the union of all the freer and more progressive elements into

ONE GREAT ITALIAN PARTY,

for the better organization of affairs, now that the external freedom and inner safety of the whole land has been secured. It may be that some of the present representatives and even Cabinet rulers were formerly known in their patriotic efforts, like Garibaldi himself, as earnest Republicans; but the past was a time when heavy burdens and oppressive yokes were being broken, and when much ignorance must be overlooked and much uncertainty as to the future sympathized with. All these heroic fighters for freedom have long ago sworn fealty to the King and to constitutional government, and they now bear, as unquestioned patriots, the responsibilities of office. I am inclined to believe that there is no ground whatever for alarm, but that, on the contrary, in the great question of the relations of the Church to the State, in the unification of the laws of the various provinces, in the equalization of the

heavy burdens of taxation, and in the general spirit of freedom, Italy has taken a great step forward. Every well-wisher of this interesting country, and particularly every Christian sympathizer, must hope that this is so, all priestly prophecies and retrograde longings notwithstanding.

The various evangelistic agencies are now in full vigorous operation over the land, and to these I shall direct attention (D.V.) in my next letter.

THE FREE CHURCH OF ITALY AND THE FREE CHURCH OF SCOTLAND.

At a meeting of the Free Presbytery of Hamilton, held on Nov. 14, a discussion took place on an application which had been made to the Rev. J. Henderson, A.M., by the Free Italian Church, to become professor of systematic theology in its college at Rome. The Free Italian Church was represented by commissioners, as were also Mr. Henderson's kirk session and congregation at Coatbridge. That gentleman, having already intimated to the presbytery that if it saw fit to loose him from his present charge, he would accept the call from Italy, there was a unanimous expression of feeling in favour of his being allowed to take that course, and resolutions were accordingly adopted by the presbytery to that effect. In the course of a speech, in which he assigned his reasons for accepting the call from the Free Italian Church, Mr. Henderson remarked: "I make bold to say that but for the eminently pleasing fact that the venerable Waldensian Church continues to exist, and carries on missionary operations in Italy, there would not be found in our Evangelical Churches one man to whom the springing up in that country of the Free Christian Church would not be a source of profound satisfaction, and obviously that is a consideration of prime importance. . . . It is deeply to be regretted that between the two Churches more cordial relations do not subsist; and should the presbytery release me from my charge with the view of my proceeding to Italy, I will not fail to do everything in my power, everything consistent with loyalty to the Church in whose service I shall be, to establish concord and bring to pass that an incorporating union shall be formed."

GERMANY.

[From our own Correspondent.]

——, Prussia, Nov. 21, 1876.

THE ELECTIONS IN THE STATE AND IN THE CHURCH.

The new elections for the Prussian Parliament have taken place, and have changed but little the aspect of the House of Deputies. Almost all the parties return in their old strength. The Conservatives, although they made great efforts, only succeeded in obtaining larger minorities in their gains; they gained but a few seats. It is probable that the elections for the German Parliament will have the same result. Under these circumstances, the position of the State in Church matters, as well towards the Church of Rome as to our own Church, will not be materially altered for the next three years. It is fortunate that the affairs of the Evangelical [National Protestant] Church will not occupy our political legislation for some years to come, as they would suffer from much the same distrust as hitherto.

The only thing to do will be to obtain the extension of the Church Constitution to some of the other provinces; but the new provinces will not be treated in a different way from the old ones. The new synodal constitution for the province of Schleswig-Holstein has now been promulgated, and the necessary law will be laid before Parliament next session. Our Church members also have before them the duty of electing representatives. The parochial councils throughout the old Prussian provinces were elected in January, 1874. Every three years one-half of the members retire. The "Liberals" already begin to display activity. They have a clear object; they wish to introduce their own views into the Church. But it seems remarkable that social democrats also should take part in the elections—those who generally, from principle and on system, remain aloof from the Church. One of them a short time ago very cordially expressed his opinion on the subject. "How can you take part in the election," he was asked, "seeing that you don't want the Church to exist?" "Just in order to get rid of it," was the reply. It is to be hoped that Christians will do their duty. These parochial councils may be very useful; but hitherto they have done little, and the pastors have received far more real assistance from unofficial Christian workers. Some of these councils have even taken up a decidedly hostile position towards Sunday-schools, city missions, etc. One of them, at the Zion Church, Berlin, is constantly at work to ob-

tain the removal of the faithful pastor there from his office.

I gave your readers the programme of the Evangelical party. The "Middle party" has also now issued a programme :—

1. We stand on the ground of the present Church Constitution, being convinced that it is the duty of all living members of the Church to fill those forms with an evangelical spirit, and that the blessing of God will not fail.

2. We are also convinced that our Church can only prosper if she remains on the ground of the Evangelical Creed and the Union [between Lutheran and Reformed in the National Church]. We confess our belief in the Scripture Gospel of Jesus Christ, the Son of God, in whose name alone is salvation, and in the two great truths of Protestantism—justification alone by faith in the grace of God, through Christ the crucified and risen One, and the Bible, the only source of religous truth. The creeds are to us valuable treasures of the Church, but we cannot make their words a kind of normal tradition for all time.

3. We wish to maintain for our people the Gospel as contained in the Scriptures, with its divine consolation and sanctifying power, and to obtain larger influence for it.

4. We therefore welcome the new Church Constitution and the increased participation of laymen as a means of progress, and are thankful that the Church government by the King has been maintained.

5. In our relations with the State we claim that degree of independence and liberty which the Church requires in order to develop her life according to her own laws. As we recognize the sovereignty of the State, we trust the Prussian State will grant to the Evangelical Church that measure of benevolence and trust which she may justly claim.

6. We feel ourselves bound to use our influence that the religious character of our German Evangelical schools be maintained.

7. Being desirous that the Church may build herself up in peace, we wish to co-operate as far as we can with the Church Government and other parties.

This programme shows that truly Christian men are members of the party. The dangers they are exposed to are too great optimism and the desire to co-operate with other parties. The Protestanten-Verein is not clearly excluded—in fact, it is included—in those parties with which co-operation is sought. The crisis in the Protestanten-Verein is not yet terminated. Professor Baumgarten has published a defence of his sermon at Heidelberg; but the *Protestant Church Gazette* refused to insert it; it was fully published in the *New Evangelical Church Gazette*. Professor Baumgarten has thereupon withdrawn his name from the *Protestant Church Gazette*. Let us hope that he will soon see the necessity of withdrawing his name from the Protestanten-Verein.

Literature.

In Memoriam. Guillaume Groen van Prinsterer. Notice Biographique, par M. COHEN STUART, Docteur en Théologie. Utrecht: Kemink et Fils.

GROEN VAN PRINSTERER has been called the Guizot of Holland. An able historian, a patriotic and conscientious statesman, an accomplished and indefatigable man of letters and journalist, he was also an humble-minded Christian, whose leading characteristic seems to have been his rigid fidelity in word and deed to his high ideal of the right and the true. When we add that he belonged by both his convictions and his sympathies to the past rather than to the present, and that he mixed but little in society, we cannot wonder that, as Dr. Cohen Stuart frankly admits, he should have been misunderstood and "extremely unpopular." But he regarded not the opinion of men; his single aim was to secure the approval of God and of his own conscience. As his biographer justly remarks, "There is a nobility of character which *merits* the ridicule of the profane, as it does the respect of serious souls; there are virtues which the world regards as the absurdities of the visionary. M. Eugene Bersier has rightly said, "When God has set his mark upon some soul predestined for a great mission, when he has made to pass before his eyes the vision which shall decide his destiny, the world forthwith repeats the sneering words of the brethren of Joseph: 'Behold, this dreamer cometh!' . . . . Dreamer! Yes; and it is the world's condemnation that to it charity should be a dream, and the Cross foolishness.'" Yet there were those by whom M. Groen van Prinsterer was fully appreciated. Ministers, deputies, statesmen, and servants gathered around his grave; and the Queen of the Netherlands sent thither a floral wreath, the same high personage having, as we learn since their publication, testified to the author of the pages now before us the satisfaction with which she has perused them.

M. Groen van Prinsterer was born in 1801, and died in May last. As a student in the University of Leyden he greatly distinguished himself by his classical attainments. At the age of twenty-two he took the degrees of Doctor of Philosophy and Doctor of Laws, the essays which he wrote on the occasion being of distinguished merit. Soon afterwards he became private secretary to King William I., and after filling that post for some time, was appointed

Councillor of State Extraordinary and Keeper of the Records of the Royal House. He then conceived the plan of a great work which he subsequently executed and issued in thirteen successive volumes, the "Archives of the Unedited Correspondence of the House of Orange-Nassau," preceded by prolégomena, written in the most polished French. Then came the two great volumes of his "Manual of the History of the Country," "another herculean work," as Dr. Stuart describes it, "the product of incredible labour and study." "It is at once a work of art and of science, in which a master has engraved, in sober and rigidly exact style, as on tables of bronze, the great outlines of the history of his country."

Besides being an author of works of a standard and of others of less permanent value, Dr. Groen van Prinsterer filled, for many years, a place in the Parliament of Holland, and wrote largely for the periodical press. In fact, for four or five years he edited a daily journal. He never took office as a Minister, though upon the parliamentary principle, as some deem it, of the spoils belonging to the victors, he might more than once have claimed the highest prize of political life in his native land. He preferred to remain as he was, a man of independent thought and position, unfettered by aught but the dictates of his own conscience. He was one of those leading men who welcomed the Evangelical Alliance to Amsterdam in 1867, and his address on the occasion of the International Conference there, on that occasion, is given at the close of these pages by Dr. Stuart. We ought to add that, notwithstanding all that that gentleman has written in praise of his friend, he has not overlooked his defects. But he confesses to his admiration of the man, as well he may; and his fellow-countrymen and others will not fail to appreciate this record of great intellectual powers in union with rare moral worth and Christian excellence.

American Pictures drawn with Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D. London: The Religious Tract Society.

THIS work comes out very appropriately at the close of the centennial year of the American Republic. The natural features of the United States, especially those which appeal to our sense of wonder by their grandeur and magnitude, or which excite our admiration by their picturesqueness or beauty, as well as the more striking features of the social, industrial, and public life of the people, are painted both by author and artist with great ability. Dr. Manning proves himself as genial and instructive a fellow-traveller in America as he has been long known to be in Europe by the many who have had the pleasure of meeting him in the works which record his Continental travels. The tens of thousands whose only prospect of a journey across the Atlantic is that of following, by means of the printed and pictured page, in the steps of those who have already been thither, cannot do better than entrust themselves to the guidance of the author and the artist who have produced this charming volume.

The Verity and Value of the Miracles of Christ. By THOMAS COOPER. London: Hodder and Stoughton.

THE cordial reception by the public of his "Bridge of History" has led Mr. Cooper to issue three other books, of which this is the last, on the Christian evidences. He here deals with the sceptical objections to our Lord's miracles, which, as he says, are perpetually taking some new or apparently new shape. After all that has been written upon this subject, there can be little of real novelty either by way of objection or of reply; and no more formidable arguments have been offered of late against the miracles recorded in the New Testament than were refuted long ago. Thomas Cooper, however, shuns neither the ancient nor the modern unbeliever. He begins with Celsus, and he ends with the author of "Supernatural Religion;" shows how the earliest opponents of Christianity admitted the miracles recorded in the Gospels as facts, but denied their supernatural character; how the "old English Freethinkers" conducted their attack; what are the tactics of their successors in the present day; and how all the explanations which have been given of those miracles are insufficient to explain them, except that which regards them as attestations of the divinity of Him by whom they were wrought. The reasoning here presented is so conclusive, and the book as a whole is so satisfactory, that we the more regret the way in which Mr. Cooper refers to one topic which he might, without impropriety, have omitted altogether. In the course of the work he says: "We will reserve all discussion respecting Christ's Temptation in the Wilderness until we get farther on." When we get to the concluding pages he tells us: "My own mind is not made up as to the *real form* of the Temptation of Christ; whether to regard the narrative of Matthew and Luke as a narrative of facts, as the description of a vision, or as a parabolic description of His own mental conflict given by the Saviour to His disciples." He therefore leaves the discussion untouched. Surely an author on important themes like these may be expected to make up his mind before giving his readers a promise which could only be fulfilled on that condition.

Forty Years' Mission Work in Polynesia and New Guinea. By the Rev. A. W. MURRAY. London: Nisbet and Co.

THE veteran author of these pages may be regarded as one of the founders of the Samoan

mission. He here gives us the details of its establishment and progress, as well as of the opening up of New Guinea to the preaching of the Gospel, in which he has also taken a leading part. Mr. Murray writes in a quiet and unpretending style; and the incidents which he relates are, for the most part, those which commonly belong to a life of steady labour in sowing the good seed among heathen tribes. These, from a worldly point of view, may not be very remarkable, but regarded in their true light, and with reference to their spiritual results, they are of high importance. Not the least impressive portions of the volume are those which present individual cases of conversion—some being those of degraded Europeans, who were raised to the dignity of true, Christian manhood. The work contains not a few facts which claim a permanent place in the annals of missionary labour.

The Priesthood of Christ. The Sixth Fernley Lecture. By the Rev. H. W. WILLIAMS, D.D. London: Wesleyan Conference Office.

THE Fernley Lecture which was to have been delivered in 1875 was omitted in consequence of the death of the Rev. Luke Wiseman, who had been appointed as the lecturer for that year. Dr. Williams, the lecturer for the present year, makes a touching allusion to this fact. His discourse is a clear and scriptural presentation of the doctrine of our Lord's priesthood, having special reference to the errors now so rife upon the subject among ultra High Church divines.

The Autograph Text Book. London: Samuel Bagster and Sons.

CONTAINS a page for each day in the year. Each page is headed by a text of Scripture and a verse from some Christian poet. Below are ruled lines for births, marriages, and deaths.

Evangelical Alliance.

"The spirit of Christian reunion is very large in its embrace, whatever restrictions our sense of truth may require us to lay down. 'Grace be with all them that love the Lord Jesus Christ in sincerity,' was the Apostle's formula for himself, and it would not be wise in us to be narrower than he was. Yet it must be admitted that the habit of taking ecclesiastical views of religious subjects is very apt to make us narrow. We ought to place the biblical aspect of religious subjects above the ecclesiastical."—DEAN HOWSON.

CONGRESS IN GENEVA ON THE OBSERVANCE OF THE LORD'S-DAY,

HELD SEPTEMBER 28, 29, 30, AND OCTOBER 1, 1876.

It will be interesting to the members of the Alliance, and to the friends of Christian union generally, to receive a brief report of one of the most remarkable conventions of modern times.

In the year 1861 the Evangelical Alliance held one of its General Conferences. The city selected was that of the beautiful and venerable Geneva, where Christians eminent for their piety, learning, and zeal in the Redeemer's cause met from most countries of the world for fraternal fellowship, and for consideration of subjects relating to the progress of Christ's kingdom throughout the world. One of the many important and practical topics which occupied the deliberations of that Conference was the Lord's-day, on which lucid and powerful addresses were delivered by various delegates. Foremost among these should be mentioned those of Professor Godet, of Neuchâtel, and the Rev. Andrew Thomson, D.D., of Edinburgh. Few persons present were aware at the time of the deep interest awakened on the subject, especially in the minds of our Swiss friends, by these addresses, and the permanent and practical results which, by the blessing of God, were likely to be produced.

At the close of that Conference our Christian brethren in Geneva commenced a movement destined in a few years to spread throughout Switzerland. A committee was formed, under the zealous and active presidency of M. Alexander Lombard, for promoting the better observance of the Lord's-day, which in a short time led to the formation of other committees in Neuchâtel, Lausanne, Bâle, Berne, Zurich, Schaffhausen, St. Gall, and elsewhere, for the same important object. Their efforts have been crowned with signal blessing and success. Numerous manufacturers of watches and jewellery, and tradesmen of various kinds, consented to close their works on the Sunday. Several thousands of persons enrolled their names for membership in the society, and by their influence the Government has been persuaded to discontinue public works, and to allow their postal and other employés rest on that day. With an energy and courage worthy of their mountain home and of their history, the Swiss brethren have influenced other countries and have drawn closer their bonds of union with kindred societies in Great Britain and beyond the Atlantic.

The Central Committee, encouraged by the

results of their labours, thought it desirable to convene a Congress of the representatives of different societies throughout Europe interested in the national recognition and sanctification of the Lord's-day. In accordance with a circular invitation, a large assembly, consisting of 450 delegates and friends, met in Geneva to take part in the consideration of the social and religious aspects of the question, and to unite, if possible, in one general movement for the promotion of a due regard to the observance of the Lord's-day. The brethren who reported their arrival represented, in addition to eleven Swiss cantons, Germany (North and South), Norway, Austria and Hungary, Belgium, France, Spain, Holland, Italy, Greece, Roumania, United States of America, England, Ireland, and Scotland. The German Emperor sent his Ambassador, his Excellency General Count Röder, as his representative; Chaplain Wittick, of Stuttgart, was sent by the King of Würtemburg; and the Superintendent Dole, of Carlsruhe, represented his sovereign, the Grand Duke of Baden. The Directors of the Paris and Lyons Railway were represented by the Inspector-General, the Vicomte de la Panons; the Roumanian Railways were represented by their Chairman, M. L. Charlier; thirty Evangelical Home Missionary Societies sent their directors or prominent members; and the Genevan Consuls of Great Britain, the United States, Spain, Brazil, and Denmark took their places among invited members. The Chamber of Commerce of Geneva was represented by three of its members; and various postal, telegraphic, and other services sent representatives to learn or to help. There were, besides, editors of newspapers, directors of literary societies, physicians, lawyers, bankers, and commercial men, pastors and secretaries, whose presence gave evidence of the wide-spread interest felt at the present time in the all-important question to debate and advance which the Congress was assembled. The Council of the British Organization of the Evangelical Alliance, from its association with the commencement of the movement, was specially invited to be present, and was represented by its Secretary.

A meeting was held on Wednesday evening, September 27, in the Casino de St. Pierre, for the reception and mutual introduction of the members and visitors.

THURSDAY, September 28.

The formal inauguration took place on Thursday morning in the Salle de la Réformation (itself a memorial of the great Conference of the Alliance, held in Geneva, 1861). After singing the hymn, "Le Jour du Seigneur," fervent prayer was offered by the venerable Pastor Barde, and the opening address was delivered by Pastor Coulin. Having referred to the commencement of the movement fifteen years ago, he traced its progress to the present time, and pointed to the Congress being held as a gratifying fact connecting past operations with the future extension of this sacred work. Public opinion, the speaker remarked, had undergone a considerable change since 1861; much light had been diffused, hostile opinions had been reconciled, and a general recognition of the Lord's-day, and, consequently, its sacredness, had become acknowledged, and that it was admirably adapted to man's condition on the earth. The Sunday was a day especially reserved from others for a superior life, and for showing respect to man's moral nature and the dignity of human life. Man, in the spirit of the Sabbatic institution, ceases to be simply the creature of toil and commerce; he becomes truly man, the creature of God; man, before whom heaven opens its vast horizon, for the thoughts and aspirations of his soul. Referring to the ancient fable of pleasure and virtue contending over the cradle of Hercules, M. Coulin showed that in the silence and retirement of the day of rest there was, over youth especially, opposing forces striving for the mastery, such as disobedience of God's law and devout acknowledgment of it, time and eternity, earth and heaven. Labour was a beneficent arrangement, and had the force of law; it imposed itself as a condition of existence, of independence, of progress, and of success in every domain; but it needed the other law, that of stated rest from work; without this man is degraded into a slave. Rest consecrated work, and by their legitimate association aided each other in the nobler purposes of life. A Sabbatic rest answered to the conscious want of man; "the Sabbath was made for man"—for man in all conditions of his being, and all its varied interests. The Sabbath was a day to which multitudes looked back either with gratitude or remorse. When man becomes Christian, then the Sabbath is for him a day of special grace and of progress in that higher life into which he has been brought. How excellent the object to which our efforts should be devoted! M. Coulin then proceeded to observe: First, to labour for the sanctification of the Lord's-day is to labour for the accomplishment of the clearly-revealed

will of God. Secondly, the divine will, thus revealed, is, without fear of contradiction, a law of mercy and of love. Thirdly, in this labour the heart expands itself in true charity. As the object is for the benefit of all, members of all nations should co-operate for its accomplishment. A fervent appeal was made to Christians of all sections of the one true Church to forget their differences, and unite in promoting the object identified with the maintenance and progress of the kingdom of heaven.

AFTERNOON SESSION.

The meeting was held under the presidency of M. Alexander Lombard, to whose earnest, sustained, prayerful, and patient efforts the Assembly owes its existence, and by whom an able address was delivered. It has since been published for general circulation, and will be found to be powerful in its appeals for help from all, in every place and position, who feel the blessedness of the Sabbath law and who mourn over the evils which spring from its neglect and violation.

General Röder, representing his Imperial master, expressed the lively interest taken by his Majesty in the object which had brought them together, and his own gratitude, in common with others, for the zeal and ability which the President had devoted to this important subject.

Pastor Couve presented messages of brotherly regard and grateful thanks from the Paris and other committees in France. The report for Switzerland was read by Pastor Bernard, of Berne; it proved how real and great was the interest felt by the Churches of the land on this question.

The Rev. Dr. Andrew Thomson, of Edinburgh, addressed the Congress, taking occasion to correct the exaggerated notions as to the supposed "legality" views of the friends of the Lord's-day in Great Britain, and to impress on the Congress the need that under all efforts for God in this matter there should be deeply laid the facts of the divine law.

Pastor Dubois, from Vienna, gave an account showing the absence of respect for the Lord's-day prevailing in Austria, at the same time assuring the Congress that there were many who may be relied on to give aid to such a movement as was contemplated.

The Rev. James Davis stated that he was charged on the part of the Council of the British Branch of the Alliance to present their fraternal salutations to the President, the members of the Swiss Committee, and to friends assembled at this Congress. He assured them of the deep sympathy felt by all the members of the British and Foreign Branches of the Alliance. God had abundantly blessed the efforts of their Christian friends in Switzerland, and the Evangelical Alliance would watch with deep interest any measures taken by this Congress to spread the sacred principles connected with the sanctification of the Lord's-day in various countries.

Rev. D. W. Baur, Court Preacher at Berlin, said he rarely felt so deeply moved as on the present occasion. The Congress reminded him of the Day of Pentecost, when the disciples spoke in various languages in making their sacred appeals to the multitude. He was glad to be able to say that his Sovereign and the Minister for Public Worship took a lively interest in the proceedings of the Congress. It was the desire of Christians in Germany to go forward with this movement in the spirit of the Reformation, and to ally Luther with Calvin. May our hearts never cease to beat with compassion for the evils and sufferings of our fellow-creatures, and may we become more and more united in the good work of our beloved Saviour Jesus Christ!

Pastor Eschenauer, of Paris, reporting on Sabbath observance in France, said that a committee had been formed in the capital through the exertions of M. Alexander Lombard, and which had for its president Admiral Jaureguiberry, and for vice-president General de Chabaud-Latour. Publications on the subject had been circulated, and corresponding committees had been formed in Nimes, Montauban, Lyons, Toulouse, Pau, Troyes, and other places in the provinces. The Roman Catholics were also occupying themselves with this question of the Lord's-day.

FRIDAY, SEPTEMBER 29.

A large assembly again met this morning, when a report, which had been translated into the French language, was presented by the Rev. John Gritton, Secretary of the Lord's-day Observance Society, London.

The Rev. Alfred Jones, Secretary of the Sunday Rest Association, London, also presented a report of the operations of his society. He related an interview which he had on his way to the Congress with the Bishop of Strasburg. Struck with the sad spectacle of desecration which a Sunday in that city presented, he sought an audience with the prelate. He informed the Bishop that, by simple persuasion, the association of which he is the secretary had been the means of closing 1,600 places of business. The

Bishop appeared to be much interested, and promised to head a similar movement in his own diocese. He assured the Secretary that he would gladly receive any pamphlets or publications advocating the good cause, and that he would not only preach on the subject himself, but invite all the curates in his diocese to follow his example.

Other reports followed.

In the afternoon the session was devoted to the practical end of the Conference—the formation of an international Confederation in defence of the Lord's-day. The report on the subject was read by Professor Godet, whose words of power, spoken six years ago at the Evangelical Alliance Conference in Geneva, were the seed of the good harvest which Geneva and the Churches of the Continent were reaping. The report M. Godet presented was full, tender, faithful, and persuasive. At the close he read the following four resolutions for discussion and for acceptance by the Congress, if they should command approval.

I. The principle of an International Confederation for the revival in Europe of reverence for, and observance of, the Lord's-day upon the basis of Holy Scripture, as printed on the papers of the Congress, be accepted. "God blessed the seventh day, and sanctified it" (Gen. ii. 3). "Remember that thou keep holy the Sabbath-day" (Exod. xx. 8). "The Sabbath-day was made for man" (Mark ii. 27).

II. The definite constitution of this Confederation will be drawn up at a future Congress, to be called at the latest within two years, by the Swiss Association.

III. The plan of organization and procedure (*modus vivendi* or *modus operandi*) shall be prepared under the care of the same association, aided by the Central Committee of each country.

IV. The undersigned present at the Congress, individually, and as representing their various associations, give their cordial adhesion to the project above indicated.

The duplicate version in English was read to the meeting by the Rev. John Gritton, of London, and discussion followed. Great divergence of opinion appeared, as might be expected in an assembly constituted as this Congress was; but, in fact, the expressions of dissent were very few, and only one person advocated the simply humanitarian basis on this important subject. Eventually, the resolutions, after solemn prayer being offered to Almighty God, were affirmed unaltered, and the whole assembly rose, with only one exception, to express acceptance.

The adhesion by signature was given in the evening at a *réunion*, in the magnificent rooms of the Hôtel National, which were thrown open for the reception of the numerous visitors attending the Congress. The hospitality was large and cordial; a choir, alternately with the orchestra, presented a suitable selection of choice music; and Pastor Roehrich read a poem which he had composed for the occasion, entitled "Le Roi Dimanche." Appropriate addresses were delivered by various speakers on the great subject which had brought so many together.

SATURDAY, September 30.

The two questions before the Congress this day were touching railways, and the payment of wages. The first was taken in the morning, and in a supplementary session in the afternoon.

M. Gaspard Filliol presented the report on railways. A discussion followed, in which principally gentlemen from different countries connected with railways took part. By unanimous vote, a commission was formed of railway representatives, engineers, and gentlemen connected with various steamboat companies and others, whose duties it would be to operate in their various countries, in correspondence with Geneva, for the suppression of certain kinds of traffic, and the large diminution of all labour on the Lord's-day.

The question as to the best day for paying wages engaged attention at the closing session. The subject was well discussed, with the twofold object of relieving the Lord's-day from the pressure of traffic and of securing to the workman and his family the most favourable methods of payment.

At this session a kind and encouraging letter from the Archbishop of Canterbury was read, and received with expressions of gratitude to his Grace for his words of wisdom, and countenance given to the movement.

This closed the business meetings for the Congress.

On Sunday morning the various churches were crowded to hear sermons on the subject of Lord's-day observance, delivered by various clerical visitors to the city. In the evening the Salle de la Réformation was crowded in every part, a congregation of more than 3,000 persons assembling to listen to addresses from M. Edouard Monod and M. E. Naville. Père Hyacinthe (M.

Loyson) was to have delivered an address, but the death of his mother the previous day prevented his doing so.

The following stanzas, from a hymn composed by Monod, were sung, as with one mighty voice, by the vast assembly, gathered from so many and distant lands:—

Jour du repos! Jour du Seigneur!
Nos âmes te bénissent.
Quand après six jours de labeur
Tous nos travaux finissent!

Recueilli dans ton ciel
Au pied d'un autre autel
Verra ta face
Et pourra par ta grâce
Jouir d'un Dimanche éternel!

Thus terminated this remarkable Conference, for which the thanks of Christians are due to their brethren in Switzerland, and, above all, to the great Head of the Church for His benediction, clearly vouchsafed, and for the harmony, wisdom, and unanimity which prevailed under the guidance and grace of the Holy Spirit. The Conference, we trust, will be followed with the sympathy, the prayers, and the co-operation of the Church of God throughout the world.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, November 16; Lord Alfred S. Churchill in the chair. After reading the Scriptures, prayer was offered by Donald Matheson, Esq.

NEW MEMBERS.

The following gentlemen were unanimously admitted to membership:—

John Morrell, Esq., Southport.
G. E. Sloper, Esq., Southampton.

SPAIN.

The Secretary reported that he had forwarded to Madrid the resolution passed at the recent Conference at Southport, and read the following reply from the Right Hon. A. H. Layard, Her Majesty's Ambassador:—

Madrid, Nov. 8, 1876.

Dear Sir,—I should feel much obliged by your conveying to the Mayor of Southport and the Council of the Evangelical Alliance my best thanks for the copy of the resolution with reference to the religious question passed at a meeting of the annual Conference of the society on the 6th ultimo. I feel very much gratified to find that the Conference approved of the little I have been able to do to protect the rights and interests of the Protestants in this country. You may assure the Conference that no exertions will be wanting on my part to secure to them complete religious toleration, if, unhappily, they cannot enjoy complete religous freedom.

I entirely agree with the Conference in believing that the present reactionary policy of the Spanish Government in the religious question is "opposed to the best interests of the people of Spain, and to those fraternal relations with the people of other lands so desirable to cultivate and strengthen." Acting under the instructions of the Earl of Derby, I shall lose no opportunity of pointing this out to the Ministers of the King.

Believe me, dear Sir,
Yours very faithfully,
(Signed) A. H. Layard.

A communication was also read from the Executive Committee of the Evangelical Alliance of the United States on the subject of the recent action of the Spanish Government towards Protestant Churches in Spain, a copy of which had been forwarded to the United States' Minister in that country, the Hon. Caleb Cushing.

Extracts from a letter were read from R. Corfield, Esq., of Madrid, thanking the Council for the steps taken by them, and expressing the hope that, before long, branches of this Alliance will be formed in Madrid and other parts of Spain, with a view to sustain and encourage Christian friends labouring for the spread of the Gospel in that land.

PERSECUTION IN EGYPT.

It was reported that the memorial to the Khedive had been suitably prepared for presentation. A letter had been written to the Earl of Derby accompanying the document, requesting that his lordship would kindly forward the memorial to Her Majesty's Consul-General at Alexandria, with instructions to him to present it to his Highness.

The following reply had been received from the Foreign Office:—

Foreign Office, Nov. 11, 1876.

Sir,—I am directed by the Earl of Derby to acknowledge the receipt of your letter of the 2nd instant, upon the subject of cases of religious intolerance to which, according to information received by the Evangelical Alliance, Protestant communities in provinces of the Upper Nile have been subject.

I am to state, in reply, that his lordship is unable to undertake to forward a memorial from the Alliance to the Khedive, as it would be contrary to established usages, but that he has instructed Her Majesty's Agent and Consul-General in Egypt to furnish an early report on the subject.

Your most humble servant,
(Signed) Julian Pauncefote.

The Council instructed the Secretary to confer with Sir Julian Pauncefote on the disposal of the memorial, and to take advice on the subject of forwarding it direct to Egypt.

NEXT ANNUAL CONFERENCE.

A memorial was read, addressed to this Council, signed by Alfred Butterworth, Esq., President of the Oldham Branch of the Alliance, and numerous clergymen and others resident in that town, inviting the Council to hold the next annual Conference of the British Organization in Oldham, assuring the members of the Alliance, and other friends of Christian union, of a hearty welcome.

Mr. Davis also communicated to the Council that at a meeting of clergymen and others recently held in Oxford, a proposal was unanimously agreed to, to request the Council to hold the next annual Conference of the British Organization of the Alliance in that city. An invitation, signed by members of the various Evangelical Churches in Oxford, is expected to be laid before the Council at their next meeting.

LYONS MISSION.

The following communication from the Hon. and Rev. Edward V. High, M.A., dated Lyons, Nov. 3, was read: "The Conference of the Evangelical Alliance here has just terminated. It has been very successful. The principal delegates were from Geneva, Lausanne, Basle, Dijon, and England. The meetings began in the German chapel, but were principally held in the French chapels of the National and Free Churches. The proceedings opened with a meeting for special and united prayer, in which I was invited to take part. On Wednesday morning a public service was held, when a sermon was preached by Pastor Valette, of Basle. There was a meeting for young people at 2 P.M., and a general meeting at 8, at which the special subject of the day, "The Gift of God to us," was treated by three or four successive speakers. The assembly was very large, and the addresses generally were very good. On Thursday I was requested to speak at the 10 A.M. meeting, and I arranged with M. Monod to interpret for me the address previously prepared. This was done, preceded by some prefatory remarks by myself in French, and also by my reading the "Court exposé de l'Alliance évangélique—son origine, ses principes, et ses travaux," a copy of which, in proof, you had kindly sent me. At 2 there was a meeting for children, and at 4 there was a very solemn gathering, presided over by M. Elie Vernier, who gave a loving tone to the proceedings, which was felt throughout, by his remarks founded upon the 13th chapter of St. John. Other speakers followed. The Lord's Supper was afterwards administered to a very large number of persons, and proved to be a most edifying service. The Conference terminated with a social meeting, largely attended, during which the President of the Lyons Branch, M. Vautier, gave an account of the Evangelical Alliance, explaining its objects, and giving particulars of its usefulness. In response to his invitation, I addressed the meeting. Upon the whole I have to report what seemed to me a very successful Conference. Personally I derived much blessing from attending it, and am happy to convey to the Council my impression that the circumstance of a delegate having been specially deputed by the English Branch to be present and take part in the proceedings of this Conference in Lyons, will have a good effect upon the operations of the Alliance in France. From one and all, especially from the President, M. Vautier, and from the Rev. David Simpson, the English Chaplain here, I received a hearty welcome, and was desired to express their cordial thanks to the British Council for deputing me to represent them."

WEEK OF PRAYER.

The subject of general arrangements for the West-end meetings, to be held as usual during the January Week of Universal Prayer, was considered.

The Council came to the conclusion that the Langham Hall, Great Portland Street, would be suitable for holding the proposed meetings, and should be engaged. It was also decided that the meetings should commence each morning at half-past eleven o'clock.

CONTRIBUTION FROM SOUTHPORT.

The Secretary reported that the sum of £4 12s. 8d. had been received from Southport, the balance of collections after sermons in the St. George's Presbyterian Church of that town. It was resolved that the thanks of this Council be presented to the Rev. J. Laurence Bentoul, M.A., for his kind aid on this occasion.

FINANCE.

The annual cash statement for the year ending June 30, 1876, having been audited by Messrs. Johnston and Gordon, it was moved by John Finch, Esq., seconded by W. Ward, Esq., and resolved: "That the thanks of this Council be presented to those gentlemen for their kind and valuable aid."

The cash statement for the four months of the year ending October 31, 1876, was

presented, as examined by the Finance Committee, showing receipts amounting to £688 16s, payments £639 2s.; balance of liabilities over assets, £34 14s.

SOUTH LONDON SUB-DIVISION.

The monthly meeting of the Committee and friends of this branch of the Alliance was held on Friday evening, November 10, at the residence of Mrs. Bennett, Upper Tulse Hill. Refreshments having been served, the company assembled in the drawing-room. The Rev. M. C. Osborn presided, and on behalf of Mrs. Bennett welcomed those present. The proceedings commenced with devotional exercises, passages of Scripture being read by the Rev. William Butters and Dr. Gill, and prayers offered by the Rev. Luke Tyerman and the Rev. Dr. Fisher.

The Chairman referred to special efforts now being made in various parts of the country to evangelize the masses, and to promote increased earnestness in Christian work.

The Rev. James Davis briefly spoke on the subject of the present condition of Protestants in Spain, and introduced the Rev. R. S. Ashton, who, as Secretary of the Evangelical Continental Society, was able to give interesting particulars relative to the progress of the Gospel in that country.

Mr. Ashton then addressed the meeting. He referred to the constant change of Government in Spain, and to the fact that all Governments had crippled the freedom of Protestants. Since Queen Isabella was driven from the throne some thirty churches or collections of Christian people have been formed, all gathered within the past eight years. It was cheering to note, too, that all denominations were helping in Christian work in Spain. In one place the special agent of the Evangelical Continental Society is an ex-priest. He has in his school 100 children, while there are only eight in the National School. Referring to a special mission to some of the fairs of Spain, Mr. Ashton read extracts from a letter recently received. "In ———, a town of 7,000 inhabitants, we took our stand in the midst of the fair, and were soon asked for books of confession. I explained that the Sacred Scriptures, which I had there, were the best books, because they made known to us the will of God, His love, our own sins, and our need of a Saviour, to whom alone we ought to confess our sins. This gave offence to a few, but I proclaimed to them the scriptural view of repentance and confession, the love of God, and similar truths. Then a man stepped forward and cried out: 'Blessed be his mouth, this man speaks the truth; this is the Gospel; the priests deceive you; I am seeking the salvation of my soul.' He then came up to me and said: 'For seventeen years I have not confessed or attended mass, and will not. Every day I pray to God for the pardon of my sins, and sleep calmly, and earn bread for my family, with God's blessing.' Such words, uttered by a man fifty years of age in presence of this fanatical assembly, made a profound impression. In another town of 12,000 inhabitants we were very favourably received. Our bookstand was constantly surrounded. Some asked me whether, in case they obtained more liberty, I would come and preach in the theatre." Touching upon the present troubles in Spain, Mr. Ashton expressed his belief that the arbitrary removal on the part of the Spanish Government of signs, etc., would call attention to Protestant places of meeting, and even result in larger attendances both at chapels and schools.

Mr. Alderman McArthur, M.P., and Mr. Corderoy asked questions regarding religious liberty in Austria, and Mr. Ashton stated that Protestants had far less religious liberty in the Austrian empire than in Spain.

The meeting was concluded with prayer, and the company adjourned for refreshments.

IRISH BRANCH.

The Council met in the Metropolitan Hall, Dublin, on Tuesday, Nov. 7; the Right Hon. William Brooke in the chair.

Prayer was offered by the Rev. Dr. Kirkpatrick. The following gentlemen were unanimously elected members of Council, upon the nomination of the Derry Branch:—

Rev. Robert Nevin.
Rev. John C. Greene.
T. C. Campbell, Esq., J.P.

The following were elected members of the Alliance:—

Rev. William Arnold, M.A., Enniscorthy.
R. C. Barbour, Esq., Dublin.
Captain J. Sandys Bird, Dublin.
Rev. G. A. Chadwick, B.D., Armagh.
John Gailey, Esq., Ruthgar.
Rev. Thomas Good, Dublin.

A letter was read from the Rev. James Davis, London, offering important suggestions

and expressing the interest felt by the Council in London in the work of the Irish Organization. The Secretary reported that communications had also been received from different parts of the country, expressing warm appreciation of the Alliance. A list of subjects for special addresses, embracing topics of the most varied interest, and bearing upon the life and work of the Church, was submitted for the approval of the Council. Leading men of the various Evangelical Churches have kindly consented to act as speakers. The Secretary further reported that deputations were being sent to the different congregations in the city, and were very cordially received, and that the work of organization throughout the country was progressing.

THE PRESENT STATE OF EUROPE IN RELATION TO THE SPREAD OF THE GOSPEL.

By the Rev. J. B. Paton, M.A.

Read at the Southport Conference of the Evangelical Alliance, October, 1876.

This subject having been assigned to me, I present to you the most conspicuous and important facts, so far as I have discerned them, in modern Europe which set forth its present religious state, and indicate at once our opportunities to spread the Gospel and establish the kingdom of our Lord in Europe.

These facts will show us how, everywhere and in every sphere, the question of religion and the claims of Christ's doctrine and Church are engaging the minds of men; that the age of indifference is past; that not only the educated and governing classes, but the masses of the people, are being agitated, from various causes and in various ways, in regard to the position, the true nature, and the authority of Christianity, both as a doctrine and an institution; and that amidst all this ferment of excitement and fervid antagonisms, there are emerging into ever clearer light and more definite activity, certain principles, which either favour or directly support the Evangelical faith and freedom of that spiritual Christianity which we who are present here unite to testify, and desire to promulgate and extend throughout Europe. The first momentous fact is the astounding development, the organized activities, and the aggrandized influence of the Roman Church during this century. Who that witnessed the decrepitude and servile decay of the Roman Catholic Church during the last century, or that saw the convulsions of its seeming final dissolution during the turbulent revolutionary epoch at the beginning of this century, could have conjectured its wonderful resurrection, its haughty assumptions, and its ascendency during the later years of this century? That stormy revolution re-tempered the spirit of the Roman Catholic Church. And more, though it dissolved the old fabric of its organization, it fused, like a strong fire, the different elements that it embraced, and even the separate national churches that owned fealty to the Pope, into one closely-compacted body. And with this new organization a new life possessed and awoke that body.

Now, the causes of this recent development of the Roman Church, I am not to trace. It is the fact itself I have to exhibit in its full significance. This development, then, though inspired in all its forms by one spirit, and drawing vitality from one source, may be viewed in two aspects—the inward and outward. The inward development of the Church shows a rigorous uniformity impressed on every part of the Church, and its direct, universal, unconditional subjection to one despotic human authority. The Roman Church—one of Pharaoh's lean kine!—has devoured the Catholic Church; and of this Church the Pope says, as Louis XIV. said of his kingdom, "It is I." He now concentrated in one solitary person the authority, grace, truth, and honours, which the Lord gave His universal Church. Accordingly the very antagonistic point of Catholicity has been reached. Its most schismatic denial has now been proclaimed. The "All" is now merged in One. Against the universal has been raised the unit. Together with this reconstruction of the Roman Church on the Jesuit model of absolute obedience to one will and dependence upon one head—a task which has been accomplished almost entirely by the efforts of the Society of Jesus, and of those modern "orders" that are affiliated with it—there has been a corresponding change in the religious discipline and in the moral teaching of the Church. The fevered, highly-stimulating religious exercises, the ascetic and mystic literature, the vivid, continuous excitement of emotions, the sensuous and imaginative influences, and the vigilant personal priestly superintendence which mark the modern propaganda of Rome, all savour in like manner of the Jesuit Fathers and their discipline. Liguori is the modern "Loyola," who has rule now over the whole Church, and not a separate order; and the discipline which he has instituted and directs through the thousands of Roman priests, is such as intoxicates the feelings, darkens the reason, destroys the sense of independent responsibility, and subsequently the will. This teaching and discipline, therefore, harmonizes perfectly with the Jesuit polity of despotic and resistless authority that is now impressed on the Church, and as this Jesuit discipline directs and fashions the religious experience of Roman Catholics, so Jesuit morality directs and fashions their conduct. The text-books on "Morals," in all important Roman Catholic seminaries, are written by Jesuits. The Jesuit morality which Pascal scathed with the mingled flames of his keen irony and hot indignation in the "Provincial Letters," has become the recognized authoritative moral doctrine of the whole Church. And this Jesuit polity, discipline, and morality are all parts of the system which fit together and supplement each other. The *inward* development of the Roman Catholic Church may accordingly be briefly, but most accurately summed up in one word—that Church is now transformed into a gigantic Jesuit society.

Its *outward* development reveals the same terrible energy and controlling purpose of

the Jesuit Society, and its affiliated orders, in the attempt to dominate the ruling secular powers of the world, in the lust to conquer men by giving means, legitimate or illegitimate, by which they may be conquered into submission to the Church. When kings ruled as well as reigned, then to enthral and govern kings was the policy and boast of the Jesuit priests. Ours, however, is a democratic age. The people now rule, while kings reign. Hence the *methods* that are now adopted by the Roman Church to subdue and enthral the people, and through them to gain hold of the secular governing power—the coercive arm of authority, without which the Roman Church feels its miserable impotence and a hungry discontent. Two of these methods are well known to all of us—viz., the popular excitement of awe-inspiring prodigies and of enthusiastic pilgrimages, and the use of all educational agencies and influences, plying them from earliest years, and over all classes of the people, so that young minds, indoctrinated and drilled by them, must, in all human probability, become either their bondsmen for life, or apostates from all faith for ever. But, besides these, the Church in all parts of Europe is using the two chief instruments for leading and governing the people which the age has in a manner discovered—viz., the cheap press and the power of organized associations. Both of these are sedulously and skilfully employed with indefatigable energy and craft. The extent to which the modern principle of co-operation and the modern impulse towards associated action is utilized by the Roman priesthood for their objects, has not been duly appreciated. These associations are formed for all the several classes of society, and they ostensibly seek the most varied objects of philanthropic social recreation or trade. But be they what they may, the priesthood by their means stimulate and secure the religious faith or zealotry of their people, through the combination that is formed with themselves and with one another, and train the people for concerted, obedient action in any arena to which they may lead them. Now, these latter methods are in themselves legitimate, and may serve even as models for other churches to follow. Unfortunately, however, they are manifestly used by the Roman priesthood as engines of a supreme purpose and policy—viz., to gain political power, to exalt the supremacy of their Church over civil society, and to withhold those individual liberties of conscience and of faith which are obnoxious to the Church, but which are guaranteed by modern civilization; and on the other hand, fortunately for mankind, the press and the principle of association cannot be worked without awakening the intelligence of the people, and giving them to feel their power; so that we are assured the Roman priesthood are creating a Frankenstein in evoking and using their moral forces, which, ere long, will destroy those that have called them into being.

Thus we see the Church of Rome realizing and perfecting her own ideal in the rigid, mechanical unity imposed in the Church everywhere, and in iron despotic bands with which it girds and imprisons the people that are subject to it. From this Church, thus relentlessly fulfilling its hard, selfish destiny, educated men have for centuries revolted, and either fallen into sullen, infidel indifference, or risen into indignant and violent hostility not only against the Church, but against the faith which it professed to embody. This process is going on in all so-called Catholic countries to-day. But since 1870 an organized protest and testimony by many eminent Catholics has been made against this last development of the Roman Church in the Vatican, and an Old Catholic Church has been formed in Austria, Bohemia, and Italy. This Old Catholic movement is tainted at its source by Rationalism, which makes any Church organization and reform utterly impossible; but in Germany and Switzerland it holds firmly the positive faith of Christianity, is rapidly freeing itself from mediæval superstitions, as it has denounced and renounced the modern Jesuit practices of the Church, and in some of its foremost leaders is inspired by a noble evangelism—a spiritual Evangelical faith which gives hope for its future. Hitherto the Old Catholic Church has chiefly drawn to itself the educated men and women; hitherto, likewise, it has chiefly been engaged in defining its principles, and organizing itself for independent existence and activity. It not only wears the Catholic name, but it exalts, as against Protestants, the Catholic principles in regard to which I confess my sympathy with it. The first is that all local or national Christian Churches should seek some visible expression before the world of their unity in Christ, and stand in relations of helpful communion with one another—a principle which the Evangelical Alliance endeavours in some measure to embody; and the second is that the Church is not, as part of our Protestant symbols teach, an institution which exists only for the faithful preaching of God's Word and the right administration of the sacraments, but that it is a living and life-giving organization, which, if it be compacted of living members and be thus living in Christ, its abiding spirit, does impart grace and healing to men, of which its sacraments are but the signs. Now, my earnest prayer is that the Old Catholic Church, recovering the primitive spiritual faith of the Church, and inspired by grand Catholic principles, may no longer be content with learned and vehement protests against Papal superstition and infallibility (for these negations will not move and convert the Catholic peoples of Europe), but endeavour to impress the peoples with missionary ardour to proclaim the divine and saving faith, and which it knows has long been buried underneath the frauds and idolatries of the Roman Church.

The second important fact to be noticed is the relation of the Governments of Europe to the Christian Church. Religion is now in Europe too active and obtrusive a force to be ignored by Governments; nor can it now be leashed and harnessed by them to serve mere purposes of Statecraft. It is too vigorous and independent for that. We behold two great powers in modern Europe that have grown contemporaneously during this century, and are yet in every point contrasted with each other. One is the modern constitutional State which draws its authority and powers *from* the people, and exists in order to protect and guarantee the freedom of its members; the other is the Papal Church, which imposes its absolute authority *upon* the people, and exists to annul the free-

dom of its members. Now whenever these two powers in any sense are co-ordinate—*i.e.*, claim or exercise a sway over the same people—conflict between them is inevitable. This conflict breaks out in the political arena. And the saddest fact in the religious history of modern Europe is this, that in many countries the two great opposing parties are styled Catholics and Liberals—the Liberals, mostly infidel, as they know no Christianity but the Papal, fighting for freedom without religion; the Catholics fighting against freedom in the name of religion. Now in this conflict between the State and the Papal Church, or any Protestant Church that claims a Pope-like dominion over its members, the State has been obliged to repress and check the domination of the Church over its members, and to restrain it within the domain of spiritual influences, in order that it might preserve against the gigantic forces and terrorism of the Church as a corporate body, the individual rights and liberties of its own citizens, who were at the same time members of that Church. In some cases the State may have pushed its authority to this end too far. But I wish to fix attention on two momentous principles, wholly good as I deem them, which are being generally recognized in Europe, as the result of this conflict. First: Many influences have conspired to awaken the "Church" idea and impulse in our time. It is not only their own salvation that concerns them. The thought of the "Church" of Christ—of the larger commonwealth of His members—fills the Christian world everywhere. Now, the modern State, whilst it has had to repress a "Despotic Churchism," is yet obliged by the principles of liberty—of religious liberty and liberty of association which it guarantees—to concede a right of independent existence and of freedom to Christian Churches which in former centuries was unknown; consequently throughout Europe the Church of Christ is recovering for itself, though slowly, an autonomy—a distinct organization and right of self-government—which, till this century, has had no existence since the fourth century. Second: The modern State necessarily recognizes and protects the rights of the laity of each Church. It cannot regard property devoted to the uses of its subjects, who are members of a Church, as being the property of an ecclesiastic appointed by a foreign spiritual potentate. It *must* protect its own subjects, and maintain their right over that which exists, and is guarded by the State for their *behoof*. Consequently in Germany recent legislation has restored to the parochial community and the episcopal chapter their ancient rights in the appointment of parish clergyman or bishop, and in the use of parochial or capitular property. In Italy, too, the present Government has sustained the right of the parish to elect its own priest and confer upon him the parish manse and glebe against the claims of the bishop to impose a priest of his choice upon them. In France, as we may discern if we read the signs of the times, this great *revolution* will follow inevitably from the constitutional freedom enjoyed under the Republic. And yet, by this simple right of constitutional law and liberty, a change is being introduced into the Roman system which saps its very base, and will shake it to its fall.

In one direction, however, a great evil has ensued from this conflict between the modern State and the Church. The Church has jealously sought the authority and resources of the State in order to enforce its dogmas and discipline in the education of children. Well, where the so-called Liberals are predominant, as in Holland, they have made the National Schools secular, and these secular schools have not been, as is often innocently conjectured in this country, schools that are free from all religious bias or complexion of any kind. No; the Liberals have done that which they so indignantly reproach the Church for doing. They have used these schools to enforce their irreligious doctrines, so that in many places in Holland both the Jesuit and the Evangelical Churches have been obliged, whilst paying the school-tax, to erect and maintain their own separate schools in order that the children might not be perverted by the anti-Christian teaching of the public schools. Gambetta, too, in France, has declared that the want of France is National Schools, where it shall be taught that science is the only providence for man. Secular schools may therefore be in Holland actually un-secularistic; and the State in refusing its support to the Church has given in that country effective support to infidelity.

Leaving, however, on one side the difficult question of public education, if we look at the religious state of Europe, so far as it is affected by the action of Governments, we shall see these three things. First, it is generally recognized that religion is the mightiest and most important fact in the life of a people, and that the character of their religious vitality affects their political history. At a recent meeting of the editorial staff of the *Journal des Débats*, which was attended by a friend of mine, all of them, though either nominally Roman Catholics or professedly sceptic, confessed that the exhaustion and near extinction of Protestantism in France by the St. Bartholomew massacre and the dragonnading of Louis XIV., had wrought in her that *moral* impotence which made her such an easy prey to revolution and despotism. Second, the Churches of Christ are gradually assuming a distinct and a more independent form of existence, apart from the State, though they are being vigorously restrained by law within their proper spiritual sphere; and, third, the laity of each Church are recognized as having rights of their own in the Church as against any ecclesiastical superiors, whatever authority these latter may have usurped and may attempt to enforce. Now these prevalent ideas gaining acceptance throughout Europe—even Catholic Europe—seems to me to show a glorious opportunity for the acceptance through them of evangelical truth; for evangelical truth indicates that individual liberty which the modern State maintains, and secures it by the highest religious sanctions, bringing each man into immediate fellowship with God through Christ, and asserting his responsibility to God alone. Further, it seeks only the adhesion and consent of an intelligent, willing faith; it draws men into a free communion with one another only because they are filled with the Spirit, and it abjures absolutely the coercive powers of the law in the operation and discipline of the Church; whilst, lastly, it proclaims the ministry of the Church to the State and to society to be

not the dictatorship and rule of a despotic power, but the self-sacrificing service of a love which blesses those that freely accept its divine gifts. This evangelical doctrine, I say, corresponds to the needs of modern Europe, and fulfils its ideas, at once, of a true religion and of a true Church. Hence I believe, it will, ere long, have universal acceptance and ascendency in Europe.

The two facts I have recited are mainly objective, and belong to the inward history of events. The next is rather subjective, and belongs to the outward history of thought. Those transcendental philosophies that ruled the mind of Europe in the early part of this century, and which sublimated Christianity into a series of philosophic ideas, have disappeared; along with them that cloudy phantasmagoria of the mythical theory which Strauss propounded. According to that theory, the supernatural truths and events recorded in the Bible are but a mirage or *fata morgana* painted in the air, which reflects and mocks the credulous dreams and desires of a religious people. That has utterly dissolved and "left not a rack behind." The mystical Rationalism, so popular in Europe during the last fifty years, which idly sought reconciliation between Christianity and philosophy by compromises hung like Mahomet's coffin 'twixt heaven and earth, resting on nothing, and supplying only ideal truths, most indefinite and ghost-like, is likewise rapidly losing ground. Opinions and faith are becoming much more definite, concrete, and positive, though by the process they assume direct and aggressive antagonism to each other. Thus, on the one hand, we see throughout Europe a hard scientific Materialism or Naturalism supplanting the *ideal* speculations that were used to delight and nourish the study of unbelief. On the other hand, the Christian Church everywhere is securing itself within the entrenchment of a positive, emphatic *faith* in a supernatural revelation from God, and a supernatural redemption that is accomplished by His omnipotent grace. I do not say that the Church abjures philosophy. There is a philosophy of Christianity, but Christianity is not a philosophy. Nor do I say that the old definitions of orthodox faith are accepted without revision or change. The Spirit of the Lord giveth liberty, whilst it leads from stage to stage into all truth. But everywhere the faith of the Church is being stripped from all rationalistic glosses and entangling compromises, and she witnesses boldly and clearly to men of a divine supernatural truth and grace which she has been created and is commissioned to testify. There are two other phenomena of our times full of significance and hope. Underneath and amid the cold, dark shadow of materialistic infidelity that has settled on large portions of Europe, there are to be heard the moanings of a sad despair and a yearning after God, if haply He may be found. Brethren have come here to-day to tell us of earnest, hungering quest—where it was little thought of—for the spiritual truth of the Gospel: from Bohemia in the south-east, where Protestantism was butchered into silence, to Sweden in the north-west, where it has been drugged into stupor. Amid the bigoted and superstitious Catholic peasants of Italy and Spain, and the freethinking working men of Germany and France, we hear of wonderful revivals in isolated places—a spark of truth suddenly igniting a prepared people, and flaming into a marvellous light. Lord Radstock can tell us of the welcome to the Gospel in Russia, and probably of secret Bible meetings among eminent Russian nobility in Paris and Wiesbaden; and I have heard through friends of a splendid awakening of evangelical life in Macedonia and Epirus, and the regions round about. I believe, however, there is vastly more of this anxious desire, this dumb, aching need of the glorious Gospel of the grace of God than we are at all aware of, if only the Evangelical Churches were to probe deep and wide for it, search for it, appeal to it, and evoke it by the persistency and power of their own faith. The revival meeting which stands out in my memory above all others as the one most profoundly moved and inspired by the Divine Spirit was one in Paris, when Reginald Radcliffe addressed a large assembly of Parisian *ouvriers* in a public hall on the story of the Prodigal Son. His English words were translated by good old Frederic Monod. But though spoken in English, they thrilled and broke with resistless power the hearts of that crowd. Yet these were all French working men, said to be the most reckless and obstinate of unbelievers. Yes, there is everywhere a stir among the dry bones—a lamentation and crying goeth up from the deadened, stricken hearts of men. They seek their God, and would be at peace with Him. And in response to this feeling, I notice another phenomenon of our time—viz., that the Evangelical Churches of Europe are again becoming missionary Churches in Europe. I need not say of the young Churches of Italy and Spain how they glow with evangelical zeal. It is their very life. But a change is coming over the spirit of the Protestant Churches of France, Germany, and Scandinavia. Hitherto the notion has prevailed that all the baptized were Christians, and that though living in open unbelief or contemptuous indifference of God, the Church by offering its public ordinances fulfilled its duty to them. It did not regard them as unregenerate and unsaved, as making a very world of heathenism at home which must be invaded, conquered, and won for Christ by precisely the same intrepid onset and organized missionary crusade as the heathen abroad. Now, I believe these Churches are preparing themselves more or less for this glorious home mission. And I conceive that it is thus that English Churches can best aid in diffusing the Gospel in Europe, by inciting these Evangelical Churches to an earnest, spiritual propaganda of this kind, and sustaining them in it. It is poor work to help Churches on the Continent simply to drag on year after year a starved, drivelling existence. It is blessed work to help them, few though they be in number, if they are aroused by this mighty preparation, and are with dauntless courage and tireless zeal labouring to bring these great Continental nations to the obedience and guidance of a loving faith in Christ.

My last division will be very brief. It sets forth, moreover, another prominent fact which must not be overlooked. The spirit of our age is socialistic; individualism is accounted to be selfishness. Men place before themselves the glory of the commonwealth—the larger interest and *greater good* of the society of which the

individual is a member—as the noblest end of life. Even Materialism preaches this doctrine: it is the very gospel of Christians. The great movement on the Continent which has the title of the "Social Democracy," though infidel, is inspired with this generous sentiment; English secularism is touched with the same elevated thought. Now, we believe that only the *mighty impulse* of GRACE—*i.e.*, of self-sacrificing love, which seeks the righteousness of God, to establish His righteous law everywhere—will suffice to achieve any true social reform among men. Christianity is the true secularism. Its divine powers are all embodied here in the Church for the healing of the nations. I have accordingly viewed with intense interest the establishment of the "June Mission" on the Continent, which seeks to apply the energies of Christian love and righteousness to the removal of pressing, dark, social evils, and so to make men everywhere see that Christianity aims at the regeneration of society, and that Christ our Lord is the Saviour of mankind, of society as of individuals. Thus I conceive and picture to myself the Church of the future: having an evangelic mind, a Puritan conscience, a catholic heart, and a body apparelled and radiant with blessed charities, that will give help and healing to mankind amid all sorrows, helping them to understand and believe the eternal charity, the love embosomed in the heart of Christ, and poured out in His blood and spirit, that will lift them all into the life eternal.

THE STATE OF PAPAL EUROPE.

By the Rev. William Arthur, M.A.

A Paper Read at the Southport Conference of the Evangelical Alliance, October, 1876.

The term "Papal Europe" is one of which the extension has greatly changed with time. When England dated her Magna Charta, Papal Europe meant all civilized Europe. In the age succeeding to the Council of Trent, Papal Europe meant only all the most ancient, splendid, and powerful monarchies of Europe. The historical and ecclesiastical centre of the whole was Italy, with the Papal throne as her dominating authority; the German Empire, or, as the Papacy had loved to call it, the Holy Roman Empire, was the political and military centre; France was an intellectual and social centre; and Spain and Portugal formed a centre of force for expansion beyond the seas—an expansion already so vast that those two countries appeared securely to divide the East and West between them, the Papacy presiding over the distribution with the rights of suzerain. Poland, at the other side of Europe, was reckoned upon as able to win back heretical Sweden, and to subdue schismatical Russia—schemes which were not only entertained, but attempted. Outside of this splendid circle lay no nation possessing either an imposing antiquity or a brilliant modern expansion. Some States in Germany had thrown off the Papal authority, but, compared with the historical nations, they were individually weak, and were also difficult to combine, being now sundered from both their temporal head, the Emperor, and their spiritual head, the Pope. Two monarchies lay between the lights of civilization and the unbroken night of barbarism—Sweden and England. Compared with the other Protestant States, they were considerable; compared with Papal Europe, they were of small account. Every great historical city on the Continent belonged to the Papacy. So did every ancient university, and every influential centre of art, letters, or civilization, excepting only places which had sprung up into renown since the conflict of the Reformation began. The old, polished languages were all in the service of the Papacy. Italian, French, Spanish, and Portuguese were exclusively so. These inherited the Latin dignity and culture. German at the most polished courts, and in the most noted schools, was Papal. Only in new and northern States had it revolted. The English, too, was its comrade in the revolt. But neither of these languages had a literature to speak of. After the poverty of a barbarous past, they were waiting for all the inspirations of speech from the Bible, which had recently come into the one tongue and the other. It had come into them, not lapped in the languor of the cloister, but instinct with the life of that great revival in which Christians were searching after old Christianity and finding it as men find hid treasure.

In the age succeeding to the Council of Trent, it remained to be proved whether nations with the Bible, and without other lights, or nations without the Bible, except as a professional textbook for priests, but with ancient civilization, gentle arts, a rich literature, and highly-organized institutions, would gain upon the others.

At the date when the Evangelical Alliance was formed, and together with it the present Pontiff began his career, "Papal Europe" had a different meaning from what it had in the age succeeding to the Council of Trent. Poland had disappeared; Italy was a political nullity; Spain and Portugal were fallen, and in mournful decay; even Austria was infirm; France retained much power, though not her comparative rank, but her mightiest forces did no longer play under the touch of the Papacy. In the meantime the little States which at the Reformation were only emerging from barbarism, had become learned in all the learning of the ancients and moderns. The German and English tongues had filled the world with a new literature—a literature of an extent and power inconceivable to foregoing ages. Two names never pronounced when the Creed of Trent was framed now designated the two mightiest dominions upon earth—the British empire and the Russian empire. A third name, never heard till long after Trent, designated the strongest force in Germany, which began to appear as if it might become the strongest on the Continent. That name was the kingdom of Prussia. A fourth name, never heard till two centuries after Trent, now designated a transmarine Power, mightier than all that the Papacy had ever reared beyond the seas—the United States. While this new world in the West already affected the cast of the scale in the Old World, another new world in Australia, South Africa, and India was beginning to show how it would one day weigh in the same scale. This prodi-

gious development of non-Papal Europe had not been counterbalanced by any similar development of Papal Europe. At the present moment, after the Evangelical Alliance and the Pontificate of Pius IX. have held on their parallel course for thirty years, "Papal Europe" means no longer what it meant in 1846. At that time, in all Italy national law placed worship under the direction of the Pope. In Spain and Portugal it was the same. In Austria circumstances compelled local and partial departures from this principle, but in the main it was upheld. France had ceased to be Catholic as a nation; that is, the national law no longer submitted worship to the law of the Church. To-day the case is greatly altered. The only part of Italy that is Papal in the proper sense is the Vatican. Beyond the precincts of that palace every Italian may worship God according to his conscience, without consulting the Pope. The *Civilta Cattolica* and other organs of the Vatican are never weary of demonstrating that so soon as any country ceases to place its laws on worship under the Holy See it ceases to be Catholic. In those organs Italy is constantly denounced as non-Catholic, as atheistic, revolutionary, heretical, and all that is worthy of condemnation. In Austria a somewhat similar state of things exists; so that the Pope has laid the laws of that long-favoured nation under his sovereign censure. Spain and Portugal, though with less defined and less secure religious liberty, have also merited censure. In Poland the Russian Government has, without scruple, fought the Papacy with its own weapons. Both admirers and opponents of the present Pope draw a sad picture of the decline of his Church in Poland during his reign. They differ as to the cause of its decline, the one ascribing it to the cruelty of the Russian Government, the other to the perpetual meddling of Pius IX., and the rebellious spirit with which he inoculates his agents.

Concurrently with this political decline there has been a religious change. In Italy thousands every week hear the Gospel preached, and worship God in simple forms. Such congregations steadily increase in number and in solidity. In Spain a similar state of things has arisen. In Switzerland a considerable portion of the Catholic population has separated itself from Rome and formed a national Catholic Church. So far as I am able to judge, the movement is almost as political in one sense as the Vatican movement is in another. In Germany an Old Catholic Church has been formed, rich in scholars, deliberate, and resolute, but lacking in evangelistic zeal and in popular power. It is, however, calculated to produce an effect on the future current of theological thought, much beyond what might appear from a mere observation of its present numbers. It has already produced writings of great value. Both these results in Switzerland and Germany sprung from the Vatican Council. The change which that Council effected in the constitution and dogma of the Papal Church has been very imperfectly apprehended in this country, even since Mr. Gladstone threw an unexpected flood of light upon it. But that change was fully appreciated by such men as Montalembert, in France, and Döllinger, in Germany. The reaction has not been confined to the schism in Switzerland and Germany; it has produced also a sensible effect upon the Greek Church, raising it to a higher comparative level, and opening before it a prospect, both of internal improvement and external influence, better than it has enjoyed for ages. With all its faults, that Church has never written upon itself the word of doom, "Irreformable," which Rome now bears upon her forehead, self-inscribed. The conflict with the German empire into which the changes of the Vatican Council have hurried the Papacy has so far been seriously to its disadvantage, for it has resulted in a thorough study of the Papal system by jurists, politicians, and men of letters. Those who know what the Papal forces are, what the Papal principles involve, what the Papal designs propose, and what the Papal organization is able to compass, will never be indifferent to its pretensions; but against those who assail it with full knowledge of its principles it is always weak. It has no longer at command the sword of a Charles V. or a Ferdinand II., of a Philip II. or a Louis XIV. The shields that it anointed a mightier has broken, the spears it blessed a mightier has snapped asunder.

One striking result of the Vatican Council has been the bringing to light of a distressing consciousness, felt by many enlightened Catholics, of the comparative decay into which communities under the Papal system generally fall. Montalembert, as is now proved by his posthumous work on Spain and Liberty, was not only painfully sensible of the fact that the Church had entered on a conflict with all good government and with all liberal institutions, but he was also stung with shame at the position in which he was placed as having championed the cause of the Church in the name of liberty, and he was tossed with fears as to the future. He showed that Spain had developed free institutions, both municipal and parliamentary, earlier even than England, and that it was by the combined operation of the Inquisition in the Church, and of absolutism in the Court, that the growing liberties of the country were early trodden down. About the very time when the picture drawn by the dying Montalembert was about to see the light, its leading traits were independently confirmed by the great Spanish orator, Castelar. In a remarkable speech delivered in France, he with a firm hand traced the decay of national character and institutions in Spain to the same combination of the Inquisition and the Court. Another Catholic writer, Professor Sepp, of Munich, dwells with vehemence on the stagnation of educational and intellectual life in Catholic countries as compared with Protestant ones. A work by Professor Laveleye, and one by the Marchese Francesco Vitelleschi, are of considerable importance. Vitelleschi is not only a Roman noble, but the brother of a cardinal. He treats of the decay of the Catholic nations, and not, as some French writers would have it, of the decay of the Latin race. To him the cause of decay lies not in the stock whence a people sprang, but in its life and institutions. One point which impresses him is the destruction of the individual conscience effected by the system of confession, and the consequent debility of individual character. Another point is, that in Catholic countries the civil conscience and the ecclesiastical conscience are so often in conflict that it frequently ends in there being no conscience at all.

The work of Laveleye has been widely circu-

lated in Italy as well as in France. That writer altogether rejects the theory that the admitted decay arises from race. He shows that in every race—Latin, Teuton, or Celtic—the Papal system works out an inferior condition when compared with the same race under Protestant guidance. This teaching of the Belgian economist has been spread all over Italy by the Marchese Guerriere Gonzaga. In that country few public men would refuse to it a theoretic acquiescence. The weakest point in nations which have long been under the Papal system is the benumbed state of all religious convictions, and the habit of treating them as properly pertaining to the priest. But all Italians keenly feel the dilemma in which every Papal community is placed, and which was not long ago well expressed in France by the learned historian of Spain, our honoured brother, M. Rosseeuw St. Hilaire. In such a country the Government must either rule through the clergy or against them. If it rules through them, it relegates its legislation and its people to a retrograde course; if it rules against them, it has to fight with chronic disaffection. Either of these two causes suffices to impede the progress of a nation. But, after all, it is wonderful how little the priests can effect against a just and strong Government, that persists in treating them precisely as it treats other men; and how soon the course of events fortifies the communities where such a line is firmly pursued!

The Old Catholic Bishop Reinkens has lately published a vigorous work, contending that the Vatican Church is a thoroughly revolutionary organization. While in words it denounces the revolution, it avows its breach with every existing government, and its implacable opposition to every national system, founded either on popular representation on the one hand, or upon kingly authority, apart from Papal supremacy, on the other. Thus the Vatican sets itself both against the element of freedom and the element of authority. Its organs will hear of no freedom but that of the Church, which alone includes and regulates all others. They will hear of no authority but that of the Church, which first sanctions and then defines all others. Thus are all rulers brought into dependence on the Pope for their powers, and all subjects for their rights. In this manner are the populations of Papal countries forced into a strait between complete priestly domination or disregard of all religion. The favourite English phrase for the Papal power in a country is "a State within the State." Any one acquainted with Vatican literature knows how incorrect that phrase is. It is not the Church that is within the State, but each separate State that is within the Church—part of a whole, limb of a body, member of a head; and it can partake of the privileges of the whole only by being in subjection to the dominion of the head. This headship was defined and theoretically completed by the Vatican Council, and the study of all Papal agents is now to prepare the generation that are to assert it by arms. It took more than one generation after the Reformation to train the princes and generals who destroyed the Protestants of Bohemia, Poland, Austria, Flanders, and much of Germany, and nearly destroyed those of France; it may take an equal time to train the new crusaders of Peter: but, if the seers of the Vatican are not at fault, trained they are to be. The hold already obtained on schools and colleges is the principal basis of this calculation.

In all the lamentation over losses in recent years, almost the only rejoicing in the Papal organs has been over England. The remarkable set-off which exists against their successes even here is kept out of sight. True, Rome can and does every now and then parade distinguished converts at the Vatican—lords, ladies, and ecclesiastics; true, she can display two ex-Ministers of State who have had much to do with shaping the educational system now in force—the Marquis of Ripon and Lord Robert Montagu. She can boast that even Protestants have exchanged their watchwords for her own—have given up the cry of Bible schools, or scriptural education, for her shibboleth of religious education—have given up the cry of the rights of parents for the rights of churches, and have flung away the English principle, that where there is public pay there must be public control, for her principle, that the people are to pay, the State to give official dignity, and the Church to exercise control. But, in spite of all this, the fact remains that Pius IX. has fewer adherent in the United Kingdom to-day than he found in it at his accession, fewer among 20,000,000 than then existed, say, among 25,000,000. The decline of Roman Catholics in proportion to general population which has taken place in the United Kingdom during the present pontificate, leads one to look at the result in the whole English-speaking world, measured on the extended line reaching from the age after Trent till now. At the date of the Reformation our mother English was the speech of some 6,000,000 or 7,000,000; to-day it is the speech of at least 80,000,000 in round numbers—30,000,000 in the United Kingdom, 40,000,000 in the United States, and 10,000,000 in our colonies and elsewhere. Some of us can remember when O'Connell used to claim 7,000,000 in Ireland alone; and in the United Kingdom no one could then deny the claim of Rome to a full fourth of the population; at this moment we could hardly concede more than one-sixth. Are those lost to Rome here found in the United States? The *Stimmen aus Maria Laach*, the German magazine of the Jesuits, says that whereas, counting Catholic immigrants, at least 15,000,000 in the United States ought to belong to the Church, she cannot claim more than 6,000,000 out of the 40,000,000. It not only asserts that the Church loses more than she gains, but it quotes some authority, not named, to the effect that in the single State of Minnesota she loses more souls yearly than she gains in the entire Union. The whole blame of this is laid, correctly or incorrectly, to the charge of the schools of the country. Although the term "Papal Europe" does not include the United States, those States are really *Europe over the sea*, and the English-speaking world is one moral force, and must be estimated as a whole. The proportion of adherents to total population which may be claimed by the Pope to-day is notably less, both in the United Kingdom and America, than it was when Pius IX. came to power. The same is the case in the Dominion of Canada; and thus it is the case in the whole English-speaking world.

I have not spoken of France, because we

always have representatives of that nation so competent that they can say all that need be said. It is certain, however, that the authorized writers for the Church have never ceased to foretell the ultimate restoration of the Papal supremacy over every branch of the national life of France from the day onward when, under the genial cry of "liberty of instruction," the priest succeeded, under Louis Philippe, in partially displacing the national supremacy in primary schools, and asserting the supremacy of the clergy. Previous to the last general elections, the Ultramontane writers seemed to regard the day of their complete triumph as rapidly drawing near. At the result of those elections they were disgusted and enraged. Since then their boasting has been less confident; but it is hope deferred, not hope forsaken. They boldly assert that while the men of modern thought are growing old and passing away, the men for the crusade of St. Peter are being reared in the schools of the entire country. Their political hopes for a future crusade rest chiefly on France, their religious hopes for extensive conversions on England. Italy causes them embarrassment; Germany trepidation, ill-concealed by vaunting; Spain and Austria, perplexity, relieved by only a feeble hope of even regaining lost ground. Leaving the future to the light which only the future will bring, the results of the past during the present pontificate may be thus summed up: In Poland, we have a great decline of Roman Catholic population simultaneously with political oppression of the Papal Church; in Ireland, a great decline of Roman Catholic population simultaneously with great political benefits to the Papal Church; in Switzerland, a serious schism; in Germany, a schism less serious in proportion to numbers, far more so in elements of future religious power; in the Levant, both schisms and other losses; in Italy, Spain, Portugal, and Austria, the loss of what is called Catholic unity—that is, of the state of legislation which compels every citizen to worship God as directed by the Pope; in each of these countries a commencement of Protestant churches, as yet feeble, but steadily growing. On the other side is to be set a very considerable gain, in influence and power, in France, and a strange prestige among a portion of the aristocracy and a portion of the clergy in England. In the year 1870 the Papacy began to rule without a temporal dominion. It will probably be a good many years before the effects of that change can be distinctly traced. Meantime, it is manifest that the Pope remains of the conviction that the temporal dominion is a necessary appendage of his office, essential to the exercise of that power over the whole Church which he claims as Vicar of Christ. Personally I agree with his Holiness. Temporal dominion is necessary to the permanent exercise of such a power—necessary to keep up the delusion that the unity of Christians depends on a human head, as once men would fain have it that the unity of mankind depended on one centre, the Emperor. Men have learned that when God made us of one blood He laid a foundation for the unity of the human race deeper and nobler far than the crown of any emperor, or the forms of any one code. So will men learn that when our Lord and Saviour redeemed His Church with His own blood He placed the unity of Christians on a basis inconceivably broader, more catholic, and more abiding than could ever be afforded by the person of a Pontiff.

EVANGELICAL ALLIANCE OF THE UNITED STATES.

OPPRESSION OF PROTESTANTS BY THE SPANISH GOVERNMENT.

The Executive Committee of the Evangelical Alliance of the United States, in session, New York, October 9, 1876, directed the undersigned to express its sentiments on the late action of the Government of Spain towards Protestant Christians in that country, to place a copy of such expression in the hands of the United States Minister to Spain, Hon. Caleb Cushing, and to cause the same to be published.

In obedience to that direction, the undersigned, in the name of the Evangelical Alliance, and believing that they also have the concurrence of the most enlightened minds in all parts of the world, respectfully submit:

That the right to worship God according to the dictates of the individual conscience, without interfering with the rights of others, has been traced to precedents universally recognized, and is now embodied in International Law; and, for this reason, the right now asked for in Spain is acknowledged by the most intelligent nations, and is incorporated, in some form, into their fundamental law.

Experience has proved that no danger to the State arises from the concession and exercise of this right; but, on the contrary, those governments are the most stable, and the people most peaceful and loyal, where the civil authority does not interfere with the religious rights and duties of the subject or citizen.

That such liberty of worship is not incompatible with an Established religion, the Government extending its paternal support to one form of the Church, leaving all those who dissent therefrom to maintain their own order at their own charges. It is not such an Established or State Church to which we now direct attention.

That we have heard, with painful solicitude, of the recent decree by the Spanish Government, ordering the removal of all external signs by which places of Protestant worship and of instruction are indicated, and also of oppressive measures pursued by local municipal authorities, tending to the repression of such liberty on the part of Protestants as is freely conceded to and enjoyed by all men alike in other countries.

That in Protestant countries, like Great

Britain and Germany, where the Protestant religion is established by law, and in the United States of America, where the population is Protestant by a vast majority, the people who adhere to the Roman Church are protected, equally with all others, in perfect freedom of their worship; and it is an obvious principle that the same right should be conceded to Protestants in Roman Catholic countries.

Impressed with these great truths, the common heritage of nearly all civilized men, we respectfully represent to the Spanish Government, and to the world, that it is not in accord with the acknowledged rights of humanity, nor with the civilization of the age, nor with the customs of other nations, nor with the spirit of the Gospel of the Lord Jesus Christ, to restrain the liberties of Protestant Christians as long as those liberties are so used as not to interfere with the rights of others and the peace and good order of the State.

To our Protestant fellow-Christians in Spain we extend our sympathy, and for them we continue in prayer, that they may have grace given unto them to bear with patience the afflictions which, we trust, will endure but for a little; that they submit themselves without resistance to the powers that be, looking unto the King of saints for their deliverance; and that in all things they give to those who oppress them occasion to admire their obedience to law, so far as that can be rendered with a good conscience toward God.

And the Evangelical Alliance of the United States will unite with their brethren in Spain, whom the lamented Carasco so lovingly represented at our great Conference of 1873, and with Christians in every place throughout the world, in praying unto Him in whose hands are the hearts of all men, and by whom princes decree judgment, that, in His divine wisdom and infinite power, He will bring in the glorious day when every knee shall bow to Him, "whose service is perfect freedom," and religious liberty shall be the undisturbed and undisputed possession of every human being.

In behalf of the Evangelical Alliance of the United States,

(Signed) S. Irenæus, Prime.
G. W. Samson.
W. P. Abbott.

City of New York, Oct. 9, 1876.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER, JANUARY 7—14, 1877.

Arrangements have been made to hold the usual meetings in London.

At the West-end meetings will be held each morning in the Langham Hall, 43, Great Portland Street, Regent Circus, at half-past eleven o'clock, when addresses will be given by the Revs. Samuel Bardsley, M.A., Alexander McAulay, Charles Stanford, David McEwan, D.D., Robert Moffat, D.D., and John England.

Meetings in the City will also be held from one to two o'clock each day in the Centenary Hall, Bishopsgate Street, at which addresses will be given by the Revs. Dr. Fraser, C. H. Spurgeon, E. E. Jenkins, Marcus Rainsford, J. G. Gregory, and Charles Graham.

Looking to the approach of this Week of Universal Prayer, special supplication is requested for the divine blessing to rest abundantly upon the meetings about to be held in all countries.

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